

PRINCIPLES

OF

FAITH & GOOD CONSCIENCE;

DIGESTED

Into a Catechetical Form: together
with an Appendix:

- 1 *Unfolding the Termes of Practicall Divinity*
- 2 *Shewing some Markes of Gods Children.*
- 3 *Some generall rules & principles of holy life*

By VV·LYFORD, Batchelour of Divinity,
and Minister of Gods VVord at
Sherborne in Dorset-shire.

The Fifth Edition.

*That the soule be without knowledge, is not
good. Prov. 19. 2.*

*If thou wilt apply thine heart to understanding, if thou
criest after knowledge, then thou shalt understand the
feare of the Lord. Prov. 2. 3, 5.*

*Thou shalt teach them diligently unto thy Children
Deut. 6. 7.*

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Adams, and Edward Forrest. 1658.




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*Advertisements touching
the use and purpose of this
Booke, to my People,*

1.  Here be two parts of
a Ministers office
that undertakes the
instruction of Gods
people: the one to
deliver sufficient matter of distinct
knowledg unto Christian faith; The
other, to lay downe, & diligently to
inculcate Principles of sanctificati-
on, whereby a Christian may be dire-
cted in point of duty and holy life,
enabled to discerne betweene the
state of Nature, and the state of
Grace. Both these I have endeavou-
red, the former, by drawing out the
A 2 generall

generall heads of Christian doctrine into particulars: the latter, by laying downe trials, and principles of sanctification and holy practice.

2. I intend this Booke for the instruction of those that are to be admitted to the Lords Supper, wherein they shall be publikely exercised three years: the two former yeares to be hearers, and the last yeare to be answerers in it. In which time it is hoped, that the meanest capacity will be able to attain the sense, & understanding of the matter. And when they have been thus diligently instructed, & the Congregation satisfied of their competent knowledge in the doctrine of Christ: then upon a day appointed for their admission to the Lords Supper, the said Catechumenes (upon their own motion & desire to be admitted) shall make professiō of their faith & repentance. *Ezek. 20. 37.* and in their own name

To the Reader.

and with their owne mouthes undertake that Covenant of Faith, & obedience unto Christ, which at Baptisme we all entred into, and stand bound to performe.

3. I have prepared a severall Chapter for every week of the year, and endeavoured to make the answers as weighty and perspicuous as I could; both which, as I conceive, will be more delightfull and profitable to the learner. To every answer I cause them to read the proofs, one or more, as the time and matter requires; within three quarters of an hour each chapter will be dispatched; if any thing be more lightly passed over one time, it may be more largely insisted on the next.

4. The number and length of questions, will not be burthensome to thē that be long exercised therein. The answers themselves are not long, if you observe that they end

where this marke [beginneth; and that all that is included within this marke [] is added for explication, and not to load the memory. And if you expresse the sense of the answer in other words of your owne, the answer will be the better accepted.

5. There is some repetition of the same matter in the doctrine of justification by faith, the Offices of Christ, the difference betwixt the Law and the Gospell, which was not an oversight, but of purpose, the better to roote those maine points in weake understandings.

6. This training up of your Children and Servants in a forme of wholsome words, will, I hope, through Gods blessing, be a meanes to prevent that grosse ignorance in them, which now raignes in aged people. The like fruit may be hoped in the free Grammer Schoole. The Lord grant you to grow in grace, & in

To the Reader.

in the knowledge of our Lord and
Saviour Jesus Christ, that both he
that soweth, & he that reapeth, may
rejoyce together; and when we shall
be parted by death, may have a joy-
full and happy meeting in Hea-
ven, and be united to our
blessed and glorious
head for ever-
more, AMEN.



A 4

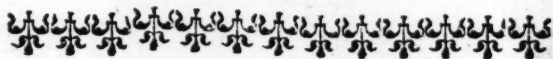
REA





READER,

THis Fifth Edition addeth nothing of substance to the former: the number of Questions, and Answers, and Pages be all the same: Some notes for Explication are set in the margin: Some expressions are changed, and added, when the former might seeme doubtfull.





The Contents of the severall Chapters.

Cap. 1. **O**F the certainty of holy Scripture; of the state of innocency, and the Covenant of Nature.

Cap. 2. Of the fall of man, and his sinfull state; of the staine, and guilt, and punishment of sinne.

Cap. 3, 4. Of the difference, and degrees of sin; of originall sin; sins of knowledge & ignorance; of infirmity and presumption, of reigning sinne, and sinne against the Holy Ghost.

Cap. 5. Arguments to convince carnall persons that they be under the curse; no better then nature made them.

Cap. 6. Of the Covenant of Grace; the difference betweene the Old & New Testament; the manner how Christ, and Faith doe justify.

Cap. 7. Of the promises made to Christ the Mediator.

Cap. 8. Of Christ offered to sinners as yet unconverted, and the ground of a sinners going

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going to Christ.

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Cap. 11. Of Christs Priestly Office, and the parts thereof, viz. Satisfaction, and Intercession.

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Cap. 13. Who are in Covenant with God, signes of true faith and repentance.

Cap. 14. Of mans uprightness, the signes and benefit thereof.

Cap. 15. Of the Nature & properties of God.

Cap. 16. Of creation & providence, whereby God guideth & supporteth all things, good and evil, great and small.

Cap. 17. Of faith in Jesus Christ, his Titles and Dominion.

Cap. 18. Of the Incarnation of the Sonne of God, and manner of his conception.

Cap. 19. Of Christs sufferings, the extent and value thereof.

Cap. 20. Of Christs exaltation to Gods right hand, and what he doth there for us.

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Cap. 29. Of the first Commandement, Idolatry, Superstition, &c.

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worship; and the right manner of performing the same.

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An Appendix.

1. *Unfolding certaine termes used in Sermons, and English Bookes.*
2. *Shewing the markes of Gods Children.*
3. *Containing some generall Rules, and Principles of Holy Life.*



CHAP.





CHAP. I.

*Of the state of man by Creation; and
of the Covenant of Nature.*



What should be the
first and great care
of every man in this
World?

Ans. To (a) know
God betimes; to
serve him aright; and

to (b) provide for the eternall salvation
of our poore soules. (a) *Eccl.* 12. 1. *Chro.*
28. 9. (b) *Luc.* 10. 42. *John* 6. 27. *Esa.* 55. 2.
1 *Tim.* 18. 19.

2. What is mans chiefeſt happineſſe in
this world?

A. It is to enjoy God by faith, to walk
with him, to know our ſelves to be in his
favour here, and that wee ſhall for ever
live with him after death. [Without this
we are as miſerable as the Beaſts] *Gen.* 15,
1. *Lam.* 3. 24. *Eccl.* 2. 1, 11, 13 No earthly
thing can make one happy. *Jer.* 9. 23, 24.
Eccl.

2 *The Scripture the undoubted Word of God.*

Eccl. 12. 13. Matth. 16. 26. 1 Cor. 15. 19. Eph. 2. 12.

Q. How shall a man attain to this *true* *Happinesse*?

A. Only by the Scriptures, which are able to make us *wise* to Salvation. *Joh. 5. 39, 46. Luke 16. 29, 31. Joh. 14. 6. 2 Tim 3. 15.*

Q. How are we assured that the Scripture is Gods Word?

A. Not onely by the *Testimony* of the Church, which cannot *universally* deceive, but *especially* by the Testimony of the *Spirit*, working strange and supernaturall effects in us by the Word, giving us such joy, contentment, and satisfaction touching spirituall and eternall things, by way of tast and feeling, as is not possible for humane reason to doe: *Joh. 4. 42. Joh. 6 68 69. 1 Thes. 1. 5. 2 Pet. 1. 18, 21. 2 Cor. 4. 6.*

Four heads of Christi- an doctrine *Q.* What be those *Parts* or *heads* of Christian Doctrine delivered in Scripture, the knowledge whereof maketh us happy?

A. There be *four* generall heads of it.

1. 1. The Doctrine of mans creation, and
2. state of *innocency*. 2 Of the fall and *miser-*
3. *ry* of man. 3. Of mans deliverance and redemption

redemption by Jesus Christ, and of the means to partake of Christ. 4. How the redeemed ought to live. [These Truths bring us to Humiliation, Justification and Sanctification.] *Act. 20. 20.*

Q. God in the beginning created *Adam* and *Eve*; in what state did he make them at first?

A. God made them *upright* after his own likenesse, *i. e.* in an holy and happy *Of the state* estate, free from sin and misery. *Gen. 1. 27. of man by*
Col. 3. 10. Eccles. 7. 29. Creation.

Q. Wherein consisted the *Image* of God, in which man was created?

A. It stood in two things: First, in that Dominion, Honour and Excellency which *Adam* had over the creatures. *Gen. 1: 26. & 2: 20. 9: 6.* [This was externall.] *Joh. 10. 34.* God is the great King and Lord of all things, and all in Authority do bear his *Image.* *1 Cor. 11. 7. Rom. 13. 4.*

Q. Wherein chiefly did that Image of God consist?

A. In Holinesse and Righteousnesse, wherein man was like unto God himselfe, their whole soules and bodies being filled with the fulnesse of Grace, *Eph. 4. 24.*
Col. 3. 10.

2. If Adam had not sinned, should he have died?

A. No: For death came in by sinne, as the wages of it. *Rom.* 5. 12. *Gen.* 2. 17.

2. Altho if he had continued upright he should have been saved without the help of a Mediatour?

Of the first Covenant made with Adam. A. It is true; for so God Covenanted with him, and in token thereof Gave him to eat of the tree of Life. *Gen.* 2. 9, 16. *Gen.* 3. 22, 24. *Rev.* 2. 7.

2. Declare more plainly the Covenant made with Adam before he fell.

A. It was a Covenant of *Workes*, wherein life was promised upon condition of his continuing without sin in perfect obedience. *Rom.* 10, 5. *Gal.* 3. 12. *Rev.* 22. 14. Doe this and live.

2. But could Adam at that time have been saved by his own inherēt righteousness? was he able to keepe that Covenant?

A. Yes. For Adam was the Sonne of God, perfect in holinesse & righteousness, and Heire of Heaven, even as the holy Angels are. *Luk.* 3. 38. *Gen.* 1. 27. 31. Adam had a whole will, no ignorance, no corruption to strive against the Spirit.

Q. Can any man, *since the fall*, be saved by that Covenant?

A. No: Because all have sinned and come short of the Glory of God, and therefore must looke for salvation by another, that is, by Christ Jesus, *Rom. 3. 22, 23. Rom 8. 3. Heb. 8 8. Gal. 3. 10.*

Q. Must any be judged, that is, stand or fall by that Covenant of Workes?

A. Yes, all unregenerate persons; all that be out of Christ, be under the Law, and must answer for themselves: for all the world, by the Law of their creation, are bound to be holy and perfect, as God made them at first, & must be judged according to that Covenant, unlesse they come to be in Christ. *Gal. 4. 5. Rom. 3. 9. 19. John 16. 9. Rom. 2. 12. Eph. 2. 12.*

Q. Then all that have not Christ be in an ill case.

A. They be so; they have nothing to plead for themselves before the judgement seat of God, [nothing to stand between the justice of God and their sins.] *Eph. 2. 12. Acts 17. 30.*

C A P. II.

Of the fall of man, and his sinfull state.

*Second head
of Christian
doctrine.*

Q How came sin into the World,
besides God made man upright?

A. By the first sin of *Adam* and *Eve*,
who being deceived by the Serpent, did
eat of the forbidden fruit, 2 *Cor.* 11. 3.
Gen. 3. 3 4 *Rom.* 5. 12, 19.

Q How did sin come upon all by that
one mans sin?

A. Two manner of waies. First, by im-
putation, the Lord in justice imputing the
guilt of that first sin to all his posterity.
Rom. 5. 14, 15, 18, 19. 1 *Cor.* 15. 22. By one
mans disobedience many were made
sinners, as soon as he sinned, that first Co-
venant was broken, and the state of *Adam*
and all mankind in him, was changed in-
to a state of sin, and misery. [In *Adam* all
die (1) the sentence of death was passed
on all in *Adam*, when as yet there were no
more men in the World, 1 *Cor.* 15. 45, 47.
There were two head men by whom all
fall and rise: *Adam* was the head of the
Covenant of Nature if he had stood, none
of us had fallen: And so Christ is the head
of the Covenant of Grace, if he were not
risen

risen, we cā not rise; We rise or fall with him, ver. 16. 17. As the Righteousnesse of Christ is imputed to them that be of Christ by spirituall regeneration (*Esa. 53. 10.*) So is the sinne of *Adam* imputed to all that come of him by naturall generation; For as all the Elect are justified first in Christ their Head, as in a common person & surety, when he rose againe from death, and thereby received as it were Gods acquittance in full discharge of our debts. *1 Ti. 3. 16.* And 2ly, they are justified in their own Persons when as they come by Faith actually to be members of Christ: In like manner all mankind was condemned in *Adam*, as a common person representing all mankind, and as a radicall person containing all that Nature which was to be derived to all generations of men, *Act. 17. 26.* Every one of us would have done as *Adam* did, if we had beene in his place. And we are in our own persons liable to that sentence of death, so soone as we exist, and have our sowe, sinfull being, from that poysoned roote.

2. But doth it stand with the justice of God to impute unto us *Adams* sinne?

A. Yes; because *Adam* was the head &

8 *Of the fall of man into sin and misery.*

root of all mankind: we were in his loyns when we sinned, we were part of *Adam*, in him, and of him. As the Children of bondmen are bondmen, the Children of a Traitor are tainted in blood, till they be restored in blood; so it was with us; our Father became a slave, sold under sinne, and such are we his children, till Christ make us free: *Adams* sin was the sinne of mankind, he stained and corrupted our Nature. *Rom.* 5. 12. *Hos.* 2. 2. If adulterous Brats complaine why they are cast out, the Lord bids them plead with their mother; so we must plead with *Adam*; This is just in our Law.

Q. How, secondly, did sin enter upon all by that one sin?

A. By propagation; the lump and root of mankind being corrupted, so are the branches, *Rem.* 11. 16. *Gen.* 5. 3 *Job.* 14. 4. [with our nature *Adam* propagated sin and corruption] God made Angels all at once, and therefore the fall of some of them did not draw all into the same condemnation: But God made all mankind in one man to be multiplied by generations, and so that root dying and being poysoned, all that come of him are likewise dead.

dead & poysoned. We were in *Adam* two manner of waies. 1. *Legally*, as *Parties* cōtracting with God in that first Covenant, and so were to stand or fall with our Head. 2. *Naturally*, we were in his loines, so that whatsoever befell the humane Nature, it is *Common* to us; of which nature we are a part: All the seed of man was in *Adam*, and therefore all that seed being corrupted in *Adam*, we that come of him must needs be corrupted also: we are a generation of *vipers*, *Mat.* 3. 7. a seed of evill doers. *Es.* 1. 4. and young Serpents are worthy to dye, because of their kind, and the poysonsomnesse that is in them. Who can bring a cleane thing out of an unclean? *Job.* 14 4.

Q. What then is the state of every one that is borne into the world?

A. Very miserable, & in no wise to be rested in, if ever we meane to be happy, *Eph.* 4. 18.

Q. Why so?

A. By reason of *sin* and *wrath*, whereunto from the *birth* we are all subjected. [That which is of nature, is common to the whole kind, if thou be a man it is so with thee.] *Eph.* 2. 3.

Q. How long does a man continue in that sinfull and cursed estate?

A. Untill he be regenerate and borne againe, and made a member of Christ. *Ioh. 3. 3.*

Q. What is there in sinne that makes one thus miserable?

A. Two things. First, the *stain* of sin. 2 ly. The *guilt* of sinne. [The one makes us ugly creatures, the other accursed]

1. Sinne is
selfe.

Q. What mean you by the *stain* of sin?

A. it is that *filthinesse* whereby the pre-
tious soule, being turned from God, is de-
filed and become uncleane. *Math. 15. 20.*
2 Cor. 7. 1. 1. Jam. 1. 21. [Every sin leaves
a spot upon the soule, even those sinnes
which men think they get credit by; as
the Pox or Leprosy doth upon the body]
therefore sinners are compared to Vipers,
to Dogs, and Swine, &c.

Q. is it such a *matter* to be a sinner, if
there were no *punishment* to follow?

A. Yes; for two reasons. 1. Because
the wretched soule hath lost his *excellen-
cy*, being deprived of the *favour* of God,
and of supernaturall *Graces*, which is the
greatest losse of all. [When the soule is
become a filthy stye, then God departs.

Reason is
mans excel-
lency, and
Grace a
Christian.

It's

It's worse to be a theefe or a mad-man, then to be in prison; to be *Nebuchadnezzar* amongst beasts, then *Daniel* in the lions den; the privation of supernaturall good, is a supernaturall misery.] *Esa.* 64. 6. *Levit.* 26.30.

Q. Why Secondly?

A. Because the sinner can do nothing that is pleasing to God; the best things he doth, God abhors them all. *Esa.* 1. 10, 15. *Hag.* 2. 13, 14. *Rom.* 8. 8. *Esay.* 66.3. *Prov.* 15.8. *Tit.* 1. 15. [Every thing is marred and defiled by them, being dead in sins.]

Q. What is the guilt of sin?

A. It is that *quality* in sin, by which we are bound over to answer Gods justice, for offēding his Law. [Though the act of murder or theft be past, yet the offender is liable to justice twenty or thirty yeares after; so doth sin, it lies at the doore, it calls for vengeance, as for its wages, &c.] *Gen.* 3.9, 10. *Jam.* 1. 15. *Gen.* 18.20. Every sinner is a vile and filthy person: But that is not all; He is also a guilty person, under the curse and wrath of God. *Gal.* 3.10.

Q. What be the punishments every sin makes one liable unto?

A.

A. They be three. 1. The sinner is in bondage, and *subject unto wrath* and feare all his life long: [Curled in his basket & store; all the sorrowes of this life are parts and steps to the greater death; his sins are treasured up.] *Pf. 7. 11. Job. 3. 36. Job. 27. 7, 14. Job. 15. 20, 21. Job. 20. 5, 11, 14. Heb. 2. 15. Deut. 28. 15, 16, 17. Mal. 2. 2. Zach. 5. 2. Rom. 2. 5.*

2. What 2ly?

A. At his death he is stript off all his comforts, & the wretched soule is brought naked and singly to the barre of Gods justice: [The sinner while he lived and flourished, was deceived and befooled; now death unbefooles thee, and makes thee see what a foole thou wert.] *Heb. 9. 27.*

Q What lastly is the punishment and misery that sin brings?

A. After death to be tormented with the Devill and his Angels, for evermore, *Rev. 21 8. 2 Thes. 1. 9 10 1 Pet. 3. 19.* [This is the wofulnesse of a sinner once come to his place, and this misery is everlasting, unadatable, &c.] *1 Thes. 1. 10.* hath delivered us from *wrath to come.*

C A P.

*Of the kinds and degrees of sin.***W**hat is sin?

A. It is any transgression or swerving from Gods holy Law and will; it is any declining from that Holinesse and uprightnesse wherein God at first did make man, *Rom. 4. 15. 1 Joh. 3. 4.*

Sin is either } Originall.
 } or,
 } Actuall.

*Of Originall sin.***Q.** What is originall or birth-sin?

A. It was that *hereditary* corruption of August. our nature, wherewith, through the dis. Confel.
 obedience of *Adam*, all his posterity (nat. Art. 2.
 urally descending from him) are infected, & are subject to the *wrath* of God, and to the *power* of sin, being void of all righteousness, untoward and unable to doe any thing that is truly good, and prone to all manner of evil. Or thus;
 " Originall sin is the *fault* & corruption
 " of the nature of every man, that nature
 " rally is engendred of the off-spring of
 " *Adam*, whereby man is very farre from
 " originall righteousness, and is inclined
 " to evil; and therefore in every person,
 " born into the World, it deserveth,
 God

'Gods wrath and damnation, *Rom. 5.*
 " 12, 16. *Rom. 3. 23* See 39. Art. of Ch. of
 Engl. Art 9.

By that *first sinne*, our first parents fell from their originall righteousness, and so became *dead* in sin, and wholly defiled in all the faculties & parts of their soule and body, and were the *objects* of Gods wrath. Now those *sad effects* of Adams first sin, did not rest & stay in their own persons onely, but are conveyed to all their posterity; so that from the *birth* we are defiled with sin, void of goodnesse, prone to evill, and deserve Gods wrath. And this pravity and naughtinesse of our corrupt Nature, becaule we bring it into the World with us, is called *Originall sin*: See this opened in the severall Branches.

Q. 1. Are all that be borne into the World, guilty of sin, and subject to Gods wrath?

A. Yes, by reason of *Adams* fall, in whom, and with whom we all sinned
1 Cor. 15. 22. 49. Rom. 5. 12, 14, 15. 16.

Q. 2. Are all likewise, from the birth, corrupted & defiled in their soules & bodies?

A. Yes; we are all as an *uncleane* thing:
Ephes. 2. 1, 2, 3. Psal. 51. 5. Job 14. 14. Rom. 7. 24.

Q.

Q.3 Are we all borne into the world void of *all goodnesse*.

A. Yes; and till we be regenerated, we cannot doe any thing that's truly good. [Being meere morall and naturall men.] Rom 7. 18, 23, 24. John 3. 6. Eph. 4. 18. *Matth. 7. 17.*

Q. 4. Is this the condition of all that come of *Adam*?

A. Yes, of all, except Christ; and Christ is *excepted*, because he was conceived by the Holy Ghost. *Luk. 1. 35.*

Q. 5. Why is this guilt and corruption called *hereditary*.

A. Because we have it by *nature* before we know how to doe good or evill. *Esa. 1. 14. Matth. 3. 7.* and not by imitation.

Q You see what *Originall* sin is: What is *Actuall* sinne?

A. It is any thought, word, or deed in our *own persons* against any part of Gods Law, together with any evill motion of our hearts, *before or after* the consent of our will. *Rom. 7. 19. Jam. 1. 14.*

Actuall sinnes } Omission,

be either } or
of } Commission.

Q. What is a sinne of *Omission*.

A. It is, to leave *undone* any duty which we are *bound* unto, by Gods word; or whē we *faile* in the *manner* of doing the same.

Mat. 25. 35. 40. 2 *Chron.* 30. 18. 1 *Chro.* 15. 13. *Esa.* 1. 15. *Esa.* 58. 3. We must take heed *how* we heare, *Lu.* 8. 18. *How* we pray, *Ja.* 4. 3. *How* we receive the Lords Supper, 1 *Cor.* 11. 28. *How* we give Almes, *Ma.* 6. 8.

Q. What's the danger of sinnes of Omission?

A. The servant that doth not his Masters will, shall be beaten. Besides, sins of Omission make *way* for sins of Commission, they harden and estrange the heart from God, *Lu.* 12. 48. *Jam.* 4. 17. *Mal.* 1. 8.

Q. What is sinne of Commission?

A. It is, to doe any thing which we should not doe [To doe *contrary* to that which is commanded or forbidden.] 1 *Tim.* 1. 9, 10. *Levit.* 26. 23. *Ezek.* 18. 24.

Again, sins be either of } Ignorance,
or
Knowledge.

Q. What is sinne of Ignorance?

A. When a body doth evill and *knowes* it not. 1 *Tim.* 1. 13. *Gen.* 20. 6. *John* 16. 2. *Acts* 3. 17.

Q. Is that a sin?

A. Yes: (a) Ignorance is it selfe a sin, it is a (b) cause of other sins; (c) and sins committed through ignorance are not thereby excusable. (a) *Hos.* 4. 1, 14. 2 *Thes.* 1. 8. *Luk.* 12. 48. (b) *Eph.* 4. 18. *Jer.* 5. 4. *Psal.* 14. 4. (c) *Psal.* 19. 12. 2 *Pet.* 3. 5. *Luk.* 23. 34. *Levit.* 5. 17, 18.

Q. What is sin against Knowledge?

A. It is, when we go against our owne knowledge in any thing: when we know to doe well, and doe it not. *Rom.* 1. 18. 21, 23, 32. *Rom.* 2. 21. 1 *Kings* 15. 5. *Luk.* 12. 47. *Jam.* 4. 17. *Jer.* 44. 16, 17.

Q. What's the danger of sinning against knowledge?

A. God usually gives up such persons to impenitency, hardnesse of heart, and to a reprobate sense. *Rom.* 1. 21, 24. a Tender Conscience is a sweet Blessing.

CHAP. IV.

Of the differences and degrees of sin.

A Gain; sins } Voluntary, or
be either } Against ones will:

Q. What is voluntary sin?

A. When we sin of our own accord. (i.e.) when sin proceeds from the disposition and inclination of our hearts, without

force of temptation. *Heb. 10. 26. John. 8. 44.* he sinneth of his own. *Rom. 6. 12.*

Q. What is sin involuntary, or against ones will?

A. When contrary to the bent and disposition of our hearts, we be overtaken unadvisedly, or through force of temptation; and when there is no liking or allowance of the evill which we fall into.]

Rom. 7. 15, 16, 19. Luk. 22. 33, 57.

Q. What is a sin of infirmity?

A. When we be overtaken in some sin contrary to our desires, purpose, and endeavours. *Gal. 5. 17. John 13. 37. Rom. 7. 21, 22, 23.*

Q. What say you of smaller sins, and sinnes to which we are enclined by nature or custom; and sinnes into which men fall suddenly: Are they to be accounted sins of infirmity?

A. No; unlesse we can say, that the desire, bent, and purpose of our hearts is against them, [the least and suddenest distempers and failings, are reigning sins, if they spring from a root within us, or be excused, defended, and made light of.]

Rom. 8. 4. Rom. 6. 16. 1 Sam. 15. 21.

Q. What is a sin of presumption?

A.

A. When a man will *venture* to doe evil, upon a conceit that he shall repent and doe well enough for all that, *Num.* 15.27,31. *Deut.* 29.19.

Q. What is *reigning* sin?

A. Sin *reigns* when corruption remains in us unmortified, and there is not within us a *principle* of Grace set up against it. [So that the evil proceeds from an habit and *dispositiō* of the soule, where sin reigneth.] Sinne may perhaps be outwardly resisted and *restrained*: as by lawes of men, shame, &c. But where sin doth not *reigne*, there it is resisted by a *contrary principle* of Life and Grace, which striveth against the flesh, *Gal.* 5.17. as when one streame is resisted by another.] *Rom.* 6.12,14. 1 *Job.* 3.10. *Rom.* 8.2.

Q. How may we judge of a *reigning* sinne?

A. Two waies. 1. Not by the grossenesse or smalnesse of it; nor yet by mens violence in sinning: but by the *power and sway* it hath in us, *overbearing* all motions and commands of the Word that crosse it. [When we are led by any lust, or can plead for it, that is a *raigning* sin.] 2. *Pet.* 2.19. *Rom.* 8.6,13,14. *Luk.* 16.10.13.

Q. What 2ly, is a signe that sin reigns in a Man?

A. When sin is not a *burthen* to thee; when thou art unwilling to heare of it, or to be discovered and reprov'd, that is a signe that sin reignes in thee, *Mat. 14. 3, 4. 1 King. 21. 20.*

Againe, sin is either { Law, or
against the { Gospell.

Q. What is sin against the law?

A. Any breach of any one of the ten Commandments, *Rom. 2. 12, 14. Rom. I. 28, 29.*

Q. When doe men sinne against the Gospell.

A. As many as *reject* and *disobey* the Gospell calling them to repent, & to believe in Jesus Christ for salvation, they sin against the Gospell; and so doe all that make *bold* to sin, because there is mercy in Christ, and also all that *slight* and despise the means of Grace, *Act. 7. 51. 1 Joh. 3. 23. Luk. 7. 30. Act. 13. 46.*

Q. *Infidelity* then, & *Impenitency*, be sins against the Gospell; What is the danger thereof?

A. Such persons must of necessity *perish*, there being no help left for a man that

that rejects Christ: [they sin against the remedy.] *Joh. 3. 18. Luk. 13. 3. Joh. 16. 9. Joh. 8. 24. Mar. 16. 15, 16. Heb. 10. 26, 27.*

Q. What is the sinne against the Holy Ghost?

A. It is a [total] renouncing of Christ; after some knowledge and taste of the good word of life, *Heb. 6. 4, 6. Heb. 10. 28, 29. Mar. 3. 28, 30* [ignorant persons, nor unbelievers, nor backsliders, returning unto God, doe not sinne against the Holy Ghost.]

Q. Why is this sin never to be forgiven?

A. Because they think *basely* of Christ, and have no mind to returne by repentance [they give the lye to the Spirit; as if Christs blood were no more to be accounted of then *common* blood, and not able to save.] *Heb. 10. 29.*

Q. Is any, the least sin, *veniall* in its own nature?

A. No; all sinnes, even the least, be in their owne *nature* damnable, and will damne us, if we repent not of them, *Rom. 6. 23. Heb. 2. 2. Mat. 12. 36.*

C A P. V.

*How to convince men that they be under
sin, and under the curse.*

SEEING all *unregenerate* persons be thus
wretched; how is it, that the *most* nei-
ther feeble, nor feare any such things by
themselves?

A. 1. Because they are dead in finnes
and trespasses, *Eph. 2. 1.*

Q. Why 2ly?

A. 2. Because they judge themselves by
false rules, and so think themselves to be
something; when they are nothing, *Gal.*
6. 3. Rev. 3. 17.

Q. What be those false rules whereby
they deceive themselves?

A. Many thinke, that because they are
(a) *baptized*, and professe the faith of
Christ, and (b) live in good order, a civill,
harmlesse life: perhaps (c) better then o-
thers, or better then themselves have done
heretofore: that therefore they be in
good case: and yet an Hypocrite may
doe all this. (a) *Math. 3. 9. Rom. 2. 17, 25,*
29. Rom. 10. 3. (b) Mar. 19 20, (b) Lnk.
18. 11. Phil. 3. 4, 7. Mat. 7. 21.

*Whosoever
is short of
Regenera-
tion, is short
of salvation.*

Q. What is the true glasse whereby to judge of our spirituall state aright?

A. The Scripture which shewes how bad we are indeed, and what we want, and what manner of people we ought to be, if we meane to be saved, *Jam. 1. 23. Gal. 3. 22. Mat. 5. 20. Joh. 3. 3. 2 Cor. 5. 17. Act. 26. 18.*

Q. O but men will confesse that they are sinners: and were it not for Christ, they should perish. But how may it be made appeare to their consciences, that for all this their confession, they are under the Law, and not under grace?

A. By 7. things. I. By the blind and wild conceits they have of God and of Religion.

Q. What be those blind conceits of carnall people.

A. They thinke, that it is a folly to be singular and precise, and that they have ever had faith and a good heart towards God. As that it was better when there was lesse preaching, and lesse knowledge, (such conceits discover a gracelesse heart) *Mat. 5. 47. Mat. 19. 20. Rom. 7. 9. Phil. 3. 6, 7. Jer. 44. 17, 18.*

Q. What other blind conceits discover

them to be out of the way, and in a state of darknesse?

A. They think it presumption to say, a man may be ^a assured of his own salvation, [*and yet that he is in an ill case that doubts of his salvation*] & that it is no such ^b hard matter to repent, to have a good heart, and to serve God: and that ^c petty sins are not to be stood upon (as omission of duty, lesser oathes, humouring of men and times, &c.) ^d they say they doe their best, and what would you have more? All that *thus think*, doe shew that they are poore deluded soules, ^a 2 Cor. 13.5. 2 Pet. 1.10,11. ^b Eph. 1.19. Ezek. 11.19. ^c Luk. 16.10. 1 Sam. 15.13,14,20. Mat. 12.36. ^d Ja. 5.12. d2 Cor. 10.18. 1 Cor. 44.

2.

Q. How 2ly, may carnall persons be convinced that they be under the Law, and not under grace?

A. By the blind *rules* they walke by, for they (^a) walk in darknesse, being (^b) led by carnall reason, custome, example, and motions of their owne hearts, and not by the Word and Spirit of God (^a) 1 Joh. 1.9. (^b) Rom. 8.13,14. Eph. 2.2. Jer. 44.17.6. And if the blind lead the blind, they both

both fall into the ditch. — a *Blind rule*
is a *blinde guide*.

Q. How thirdly, may it be knowne?

3.

A. Because they were *never converted*;
neither doe they see why, or from what,
such as be *borne* and *bred* up in the true
Religiō should be *converted* [such people
are yet in their *naturall* state] *Job. 8. 33.*
34. 36. Job. 3. 4, 7. Luk. 15. 7. Act. 3. 19.

Q. How fourthly, may people be con-
vinced to be under sinne, and without
grace?

4.

A. Because sin is no *burthen* to them;
they were never *pricked* in their hearts, nor
soundly humbled under their naturall
condition. [A man may finde *many faults*
in himsele, by common grace; but to *feele*
and *be waile* the *rottenesse* & *sink* of iniquity,
that is in our hearts, the *contrarieties* that
be in our nature against God, and the
workings of corruption; *this* we cannot
discover, but by the sanctifying Spirit of
God.] *Rom. 7. 7, 9.*

Q. How fifthly, doth it appeare that men
want Grace?

5.

A. Because they *discern* not betweene
pretious and vile; as betweene the state of
Nature, & the state of *Graces* betweene *ei*

will honesty, & saving Grace [Let them tell what the differences be] Num. 16. 3. Exo. 22. 26. Esa 5. 20. John 3. 4. 1 Cor. 2. 13, 14. Spirituall things must be spiritually discerned; you must not heare a Sermon as you would heare a speech, &c.

6. Q. How fixtly may this be proved?

A. Because they cannot bring you one promise out of the Scripture, nor one marke of a saved one, of which they can say this doth belong to me: [But the lesse they know of the Word of God, the better they thinke of themselves; and the lesse they search their owne hearts, the greater is their assurance: These are deluded ones.] Sound Christians can bring promises and evidences, that they are in the state of Grace: such as these, Rom. 8. 1, 2, 13. 1 Job. 3. 14. 1 Job. 5. 1; 2. 1 Thes. 5. 5, 6.

Q. How lastly may a carnall person be convinced to be under sin?

7. A. Because they are not in Christ: this you must know, that it is not enough for a man to do his best, and what he can: but if he be not in Christ, the Law layeth hold on him, he is under the curse: [No body is safe by doing his best: the Law is a cruell Master, it lookes not what we can doe,

Eph. 2. 12.

1 Thes. 1.

10.

the

it

it accepts not of repentings, &c. but unless we be in Christ Jesus, it curseth all our imperfections.] *Gal. 3. 10. 1 Joh. 5. 11, 12.*

Q. This is the case of man by nature, and of all the sons of Adam. What must we doe to escape wrath?

A. We must get into the Covenant of Grace made to us in Christ the promised seed, *Gal. 3. 13, 26. Rom. 10. 4. Gal. 4. 4, 5.*

C A P. VI.

Of the Covenant of Grace: and our Redemption by Christ.

Q. **W**Hat is the Covenant of Grace? Third head
of Christi-
an Doct-
rine.

A. It is Gods free Charter and Grant, wherein he bestoweth remission of sins, and the Kingdome of Heaven, in and for the death of Christ Jesus: [or it is a contract between God and man, concerning reconciliation and life everlasting, to be given and received by faith in Jesus Christ.] *2 Cor. 5. 19. Gen. 17. 4, 7. There is Gospel in that, Rom. 4. 16, 17. Gal. 3. 8. Deu. 26. 17, 18* [The matter covenanted, is life, and reconciliation: the conveyance, it is a gift by Christ: the instrument and mean to receive

receive it, is faith: all our right and title to Heaven comes this way, from the love of the Father, through the merit of the Son, made ours by faith, *Eph. 15. Rom. 5. 21. Rom. 3. 22, 24. Eph. 2. 8.*

Q. What is the true difference between the Covenant of Workes, and the Covenant of Grace?

A. The Law, or Covenant of Workes offereth salvation to them that keepe it perfectly in their own persons, [that is, to them that be without sin, and have a righteousness of their owne, a personall, perfect, perpetuall Obedience.] *Rom. 10. 5. Luk. 10. 28.*

Q. Explain that farther.

A. The Law considers not what we can doe now, neither doth it accept of sorrows for doing amisse; but it is satisfied only with a full and compleat obedience. [If thou say I doe my best, &c. that is no content to the Law: the Law requires that all our works be holy, without any touch of the flesh.] *Rom. 7. 14. 2 Cor. 3. 7, 9. Gal. 3. 10.* It curseth every failing.

Q. How doth the Gospel offer us salvation?

A. By the righteousness of Christ the Mediator; so that the humbled soule, resting

ing on Christ by faith, is justified, and at peace with God, though we be not perfectly holy. Rom. 3. 25, 26, 27. Gal. 2. 17. 2 Cor. 5. 19. Rom. 4. 16. 1 Tim. 1. 15. [This is the priviledge of the Gospell, that when we faile, yet if we repent, and turne to God, God accepts our persons, and the greatest sin shall not condemne us; (the Law knowes no such thing.)] Gal. 3. 12.

Q. 1. Then Christ doth not justify us by giving grace and ability to keep the Law?

A. No, for then Justification were of works, and not of Grace: besides, there is no such (b) ability given to any living.

[Grace is given whereby we subdae our corruptions, and strive to please God, but not to fulfill the Law perfectly.] (a) Eph. 2. The Cove.

7, 8, 9, 10 (b) 1 Job. 1. 8, 9. Act. 5. 31. Act. 15. 11. That which I fetch with my penny is not a gift; but our righteousnesse is by gift, Rom. 5. 17.

Q. 2. Doth he save us by joyning his merits to our workes, as if we were justified partly by workes, and partly by faith in Christ?

A. No, we are justified by faith, without the deeds of the Law; and Christ will not have any to be joyned with him in that businesse.

bulinesse, Rom. 3. 21, 27, 28. Rom. 11. 6. Esa. 64. 6. Jer. 23. 6. Esa. 63. 3. Rom. 4. 5, 6. Heb. 7. 25. Heb. 9. 26. Gal. 5. 4. To a sinners justification, Christ is all in all, or none at all.

Q. 3. Doth the New Covenant save us, by changing the condition of workes into faith, and sincere obedience; as if the act of believing and obeying, should be in stead of perfect obedience to the Law?

A. By no meanes; for faith doth not justify, as it is a grace wrought in us, & working in us; but as it is an instrument whereby the soule layeth hold on Christ: [Tis the object of faith that saveth us: God gives Christ, and thou must receive him, and the hand to take him is faith, Heb. 10. 10. Rom. 9. 32. with Rom. 10. 3, 4. Joh. 6. 35. Joh. 1. 12. 1 Joh. 5. 11, 12. Col. 1. 20. Rom. 4. 5, 6, 7, 16. The righteousness of Christ is the onely righteousness by which we stand justified before God: and Faith is the only Meanes by which Christs righteousness is made ours: and this faith doth justify, not as it acteth upon our hearts

21. Ro. 3. 21, 22, 26. But our faith and sincere obedience is. 1. But the righteousness of a man 2. Inherent, not imputed. 3. No way able to answer the Law. The New Covenant doth not change workes into workes; workes perfect and compleat, into workes imperfect: But it changeth workes of our own performing, into workes performed by Christ.

to subdue lusts, but as it acteth upon Christ's blood: as the meat that is eaten doth feed, & the medicine received doth cure the disease: even so he that eateth me, shall live by me, saith Christ, *Joh. 6.*

57.

Q. You say that you cannot be saved by the Law: What then is the *only* way left to inherit eternall life?

A. Christ is the way, the truth, and the life: He was made sinne for us, that we might be made the righteousness of God in him. *John 14. 6. 2 Cor. 5. 21. 1 Cor. 1. 30.* [This is the Covenant of Grace: this is the Word of eternall life.] *John 6. 68.*

Q. When was this Covenant first made with mankind.

A. In (a) Paradise, immediately after the fall of Adam: and it was renewed (b) with Abraham, declared by Moses (c) and the Prophets, till at last it was confirmed by the death of Christ the promiser and testator (a) *Heb. 11. 4. Gen. 3. 14.* (b) *Gen. 17. 4, 11.* (c) *Exod. 24. 8. Heb. 9. 19, 20. Gal. 3. 16, 17.*

Q. Were the Fathers, before the coming of Christ, saved by faith in him?

A. Yes: we and they doe all drink of the

the same *Spirituall Rock*, which is Christ: being all children of faith and of the promise. *1 Cor.* 10. 1, 2, 3. *Rom.* 4. 12. *Rom.* 9. 8. *Gal.* 3. 29. *Heb.* 11. 4. *Heb.* 9. 15. *Rom.* 1. 1, 2. with *1 Pet.* 3. 18, 19 *1 Pet.* 4. 6.

Q. Then the Old and New Testament be all one for substance?

A. They are so: Christ is the substance of both: and they are but severall waies of setting down the Covenant of Grace: the one teaching to believe in Christ *that was to come*: the other shewing more clearly all things fulfilled in Christ *now come*, [according as was promised and prefigured.]

Q. By this it appears that the Covenant of Grace is a most free Covenant, not grounded upon any condition on our parts: not upon any thing that we can doe, or suffer.

Eph. 3. 12.

2 Cor. 1.

20.

2 Tim. 1. 1

A. It is a most free and gracious Covenant: all the promises be made good to us in Christ: and we have nothing to doe but to embrace Christ: and that grace also God promiseth to worke in us. The Covenant of workes was *conditionall*, grounded on mans *owne* obedience? This New Covenant, whereby we
are

are restored againe into Gods favour, is called a Covenant of *Grace*; because the remission of sins, the favour of God, and life everlasting, are the *free gift* of God, given us in Christ, not for any thing in us, or done by us, but for the only obedience of Jesus Christ the *Mediator*, Eph. 2. 8. Ro. 5. 21. Whē once we have Christ by Faith, we are made New Creatures, to bring forth fruit unto God, Eph. 2. 10. Rom. 7. 4. But we can challenge nothing of justification and life, as a debt, or as from the hand of justice, but only as a *meer gift of grace*. God doth performe all things to us; not for any thing in us, but for his *Christ*. And those conditionall expressions, If ye mortify the deeds of the flesh, ye shall live, &c. such promises do tell us *who* shall live, not *why* they shall live. Lastly, that first Covenant is mended; Christ the Mediator of the New Covenant makes it *good*, by enabling us to performe the condition thereof, which *Moses* could not doe: he gave the Law, but could not give grace, &c. Jer. 31. 33. Heb. 8. 9, 10. Deut. 5. 27, 29. Heb. 7. 22.

C A P. VII.

*Of promises to Christ the Mediator, the
Head of the Covenant of Grace.*

IN the Covenant of Grace there be
three parties contracting and covenanting. 1. God, the party offended. 2 ly,
Man, the party offending, and to be re-
conciled. 3 ly, Christ the reconciler and
peace-maker between them both.

*The first
party in the
New Cove-
nant.*

Q. The first party contracting in this
New Covenant, is God himselfe: What
hath he done for Mankind?

A. The Lord hath done *three gracious*
Acts for us; His goodnesse and love to-
wards us appeareth in *three things.*

Q. 1. What is the first *gracious* act of
God in this Covenant of peace?

A. It is the *free giving* of his Son to take
our nature, that he might redeeme us. It
was the Fathers will he should have a
body, and the Sons willingnesse to un-
dertake it, *Heb. 5. 4, 5. Heb. 10. 5, 7, 9. Joh.*
3. 16. Esa 9. 6.

Q. 2. What is the second *gracious* Act of
God in this New Covenant?

A. God hath established the Covenant
of

of our Redemption in and with his Son ^{2 Cor. 5.}
 Jesus Christ: [God did not send his Son ^{19. God in}
 empty into the world, but furnished him ^{Christ re-}
 with Testimonies & promises of his favour, ^{conciling,}
 for the comfort of Christ himselfe, and of ^{&c.}
 us his people, *Job. 10. 36. Heb. 1. 6.* There
 was a Covenant betwixt God and Christ
 our head, touching the work of Redem-
 ption; the Lord promising some things to
 Christ, & requiring some things of Christ]
1 Tim. 3. 16. Gal. 3. 16, 19. Gen. 12. 3.

2. How many sorts of promises be
 there in the New Covenant?

A. Two sorts, some be made to Christ
 the Mediator: and some unto all such
 persons as doe, or shall embrace Christ
 offered unto them.

2. What things did God promise to
 Christ Himselfe, as our Head and Media-
 tor?

Of Gods
 promises to
 Christ.

A. Three things. 1. God promised to be
 to him a Father: to fill him with the Ho-
 ly Ghost, and with power to goe through
 with the work of our redemption, *Heb. 1.*
5, 6. Act. 10. 38. Ep. 1. 22. Esa. 11. 2. Es. 49. 8.

2. What 2ly doth God promise to him?

A. 2. God promiseth him acceptance, victo-
 ry, and success in all his undertakings for

man, *Mat.* 3. 17. *Joh.* 5. 20, 21. *Esay* 42. 6.
& 53. 11. *Act.* 2. 27.

Q. In what particulars shall Christ have successe, and power to blesse his people?

1. Conver-
sion.

2. Adopti-
on.

3. Sanctifi-
cation.

A. In five particulars. 1. God sayes to him; Thou shalt ^a teach them, and torne them to the Lord. 2ly Thou ^b shalt make them my sonnes and daughters. 3ly And thou ^c shalt have the spirit to bestow on them. ^a *Mal.* 4. 6. *Luk.* 1. 16, 17. *Joh.* 6. 45. *Esay* 61. 1, 2. ^b *Joh.* 6. 40. & 1. 12. ^c & 15. 26. *Luk.* 24. 49.

Q. In what else shall Christ have successe?

4. Peace in
our justifi-
cation.

5. Glorifi-
cation.

A. 4ly Thou shalt ^a give them peace whilst they live in this world. 5ly And braise them up at the last day to eternall glory. ^a *Jeh.* 10. 16, 28, 29. & 14. 27. & 16. 33. ^b *Joh.* 6. 37, 40. *Rom.* 8. 11.

Q. These are Gods promises to his Son; What did God require of him when he gave him to be Head and Covenant to his people?

A. God said, Thou must ^a have a body prepared thee, wherein to do my will; Thou ^b must be a servant, a man of sorrows, to bear mā's transgressions; thou must die, & be made an offering for their sins.

^a *Hab.*

^a Heb. 10. 7. Gal. 4. 4, 5. ^b Esa 53. 5, 6, 10. Phil. 2. 8. Heb. 2. 10. Luk. 24. 46.

2. Christ was content to doe all this. What lastly, did God for him upon the performance thereof?

A. He highly exalted him above every name, and anointed him with the oyle of gladnesse above his fellowes, thereby testifying, that he is well pleased and satisfied with Christ's performances for us. Phil. 2. 9. Heb. 1. 3, 4, 5, 9. Psal. 45. 7. Esa 53. 12. 1 Tim. 3. 16.

2. What have we to consider in this worke of God towards mankind?

A. His sweet and unspeakable love; that when it was not in the power of any creature to devise a way, he provided a price out of his own store to redeem us, Esa. 59. 6. Eph. 3. 10, 18. 2 Cor. 5. 19. to himselfe, &c.

2. Why did God thus *article* with Christ our Head?

A. It is for our consolation and assurance, that God doth capitulate with Christ our head, in the name of the elect; because now all is sure, God cannot breake with his own Son, 2 Cor. 1. 20, 21. Gal. 3. 16. Ephes. 1. 3. Job. 20. 17. [He is first Christ's Father, & then ours,] 1 Pet. 1. 21.

Joh. 16. 10. Christ will see the Covenant performed on both parts, *viz:* all that God promiseth to us, shall be made good to us; and all that man ought to doe, he hath done for us, and in us, our righteousness is placed in the person of Christ and so it is in a safe hand, where we shall be sure to find, and have it, when we have most need of it. Our righteousness is not in our own keeping, as it was in the first Covenant.

C A P. VIII.

Of Christ offered to Sinners, as yet unconverted; and of the ground of a Sinners going to Christ.

2. **W**E have seene the promises made to Christ the Mediator. What is the third gracious Act of God the Father in this New Covenant?

A. The Lord offereth Christ to all sinners, and with him, all things that pertain to life and godlinesse, *2 Pet. 1. 3. Rom. 8. 32. Luk. 24. 44. Mar. 16. 15.*

Of Gods promises to mankind.

2. Shew particularly what promises God hath made to mankind, in and with his Sonne Jesus Christ?

A. Some belong to sinners that be as yet

yet out of Christ; that so of *unbelievers*; they may be made believers. And some be peculiar to them that do *embrace* Christ, [and be in covenant with him.]

Q. Are there any promises made to a man *not* yet in the state of Grace, to *unbelievers*? God considers not what thou

A. Yes: Christ, with all his riches and promises, is offered to poore sinners, of what sort soever they be, absolutely, without any former condition in themselves; and freely, for just nothing. [Any that will may take him.] *Esa. 55. 8. Rev. 22. 17. and live.*

Luk. 14. 16, 21, 23. Joh. 7. 37. Esa. 61. 1, 3.

Ezek. 16. 6. Buy without money, &c.

Q. Are such invited to take Christ, as have nothing in them but sin and wretchedness? May they *meddle* with Christ?

A. Yes: And he is fittest for Christ, that doth *most loath* himselfe, & seeth least goodnesse in himselfe, *Mat. 9. 13. Luk. 18. 9, 11, 13, 21.*

Q. Declare that more largely.

A. All that come to Christ, must come with an heart *emptied* of all conceits of goodnesse; having a vile esteeme, not onely of their finnes, but of their best righteousness and moralities, and performances of their unregenerate time.

^aPhil. 3. 4, 6, 8. Luk. 1. 53. Mat. 19. 20, 21. Math. 13. 44. ^bMath. 3. 9. Esa. 64. 6. Rom. 7. 9, 18. Jer. 9. 26. Rom. 2. 28.

Q. Some sinners be more notorious then others: May all come to Christ?

A. Yes; every one that is weary of his sins, and willing to be friends with God. [No mans sinnes do shut him out from Christ: Christ calleth sinners, the Devill maketh sinne to be a barre to shut out a sinner from coming to Christ.] Mat. 11. 28. Luk. 15. 2, 7, 21, 22. Esa. 55. 7, 8.

Q. Upon what grounds may a sinner be bold to goe to Christ to find mercy?

A. God doth not only offer Christ, with
 1. all his merits, but also ^a inviteth, and
 2. ^b beseecheth, and ^c commands thee to
 3. believe; ^d promising that he will not
 4. reject thee, whatever thou hast bene heretofore. ^a Mat. 11. 28. ^b 2 Cor. 5. 20.
^c 1 Joh. 3. 23. Luk. 14. 23. ^d Joh. 6. 37. Luk. 15. 19, 20. [This is the key of the Gospell to let sinners into Christ; to make a believer of an unbeliever: It is a cable cast out to us, whereby to pluck our selves to shore, as men doe that are fallen into the water.]

Q. What is the poore sinners duty now?

A. To take Christ thus offered, and pressed

pressed upon him by God: But if thou reject him, thou dost justly perish. [Thou must accept Christ for thy Lord and Saviour.] *Joh. 1.6.8.9. Luk. 14.18,24.*

Q. O but what comfort hath the soule to goe to God, till we *know* our selves to be in Christ, and in the state of Grace?

A. Promises are not offered to believers onely, but laid as the *foundations* of Faith: we goe to God, not *from* being pardoned, but *to* be pardoned; not *from* assurance, but *for* assurance: And for your so doing, you have grounds and comfort enough in Gods *promises*, and Christs *call*: *Thy assurance* is not the ground of thy going to God, but *Gods invitation*, and *promises*, *Rom. 10.12. Mark. 16.15. Eph. 1.13. Heb. 11.6.* The sad soule, though he goe to God trembling, yet he goes believingly: It is faith that sends the soule a begging unto God.

Q. All that seeme to flie to Christ, do not accept of him aright: How may I know that I doe it aright?

A. As the Wife takes the Husbey him: so be her *head*, to *stick* to him, to *be* his head and must thou take Christ to be thy husband, thy Ring and Saviour

band to
y head and
r, upon any
tearmer?

What faith
is.

tearmes: [If thou canst say, I will have Christ what ere it cost me, that is a true accepting of Christ. [Luk. 14. 28, 33 & 16, 13. Mar. 10. 37. [this is the whole nature of faith, to know him, to accept him for our Lord and Saviour, and to rest on him, Eph. 1. 13.

Q. What followes here of?

A. By this we have an entrance and right unto all the promises made to the Elect in Christ, 1 Pet. 1. 21. Eph. 2. 18. 2 Pet. 1. 11.

C A P. IX.

Of Gods promises to them that actually embrace Christ: of the Blessings of the Covenant.

Q. V Nbelievers have promise of acceptance, if they will come in and submit to Christ: What are the promises made to them that doe believe?

A. They be of three sorts: 1 Spirituall; 2 Temporall; 3 Eternall. [Spirituall for ever may be reduced to two heads: or our sanctification, or our sanctification, and perseverance in grace.]

Q.

Q. What promise of *mercy* hath God made to them that believe? 1. Some are spirituall promises.

A. God hath said their sinnes and iniquities will I remember no more; they are passed from death to life; and shall not come into condemnation, *Heb. 10. 17. Job. 5. 24. Rom. 8. 1. Act. 13. 38, 39. Mic. 7. 18, 19. Exod. 34. 6, 7. Job. 3. 16.*

Q. Touching *sanctification*; What promise hath God made in the Gospel?

A. God hath promised to teach us effectually; to write his Law in our hearts; to cause us to love him, and not to depart from him. [God hath promised to work our works in us, else this Covenant also would not be sure to us. God doth not *only* keepe faith and covenant with us on his own part, but he doth also forgive our failings and unfaithfulnesse, and causeth us to keep covenant with him, *Heb. 8. 10, 11. Jer. 32. 38, 40. Esa. 26. 12. Hos. 2. 19. Deut. 30. 6. Act. 5. 31. 2 Tim. 2. 13. Rom. 3. 3.* These are better promises then were in the first Covenant.

Q. Doe these promises belong to all degrees of believers?

A. Yes; to the *weake*, and to them that be cast downe, as well as to them that be *strong* in faith, and free from doubtings. *Mat. 12. 20. Math. 14. 31.*

Q. Shew

1.
To the
weake.

Q Shew particularly what promises God hath made to the *weak* Christian, to one that is a beginner.

A. First, there is a promise of acceptance; God will accept & cherish the very first motions, desires, and weakest performances of the honest heart, *Lu. 15. 20. 2 Chron. 9. 1. Gen. 22. 16. with Heb. 11. 17. Esa. 42. 3. 2 Chron. 19. 3.* particularly for prayer, *Esa. 65. 24* for almes, *2 Cor. 8. 12.*

Q. What other promise is there for *weake* Christians?

2.
To the
doubting.

A. Secondly, there is a promise of perseverance; their faith shall never finally faile, but they are kept by the power of God unto salvation, *1 Joh. 3. 9. Luk. 22. 32. Job. 10. 28, 29. 1 Pet. 1. 5. Zach. 12. 8. Esa. 40. 29. 1 Thes. 5. 24. Jud. v. 1.*

Q What promise is made to the *doubting* and distressed Christians disquieted about his spirituall estate?

A. God will *heale* the broken hearted, *beare* their prayers, & *sustayne* them with his grace. [The *sanctifying* spirit in thee is Gods witnesse that thou art his] *Esa. 61. 3. E/ay 50. 10. Jam. 5. 13. 1 Cor. 10. 13. Joh. 13. 15, 16 Esa. 57. 16, 20. Mat. 5. 4. Psal. 51. 8. Psal. 77. 3.*

Q. What

Q. What promise is there, for them that be tempted by Satan?

A. Greater is he that is in us, and with ^{3.} To the tempter, us, than he that is against us; and he will tread Satan under our feete, 1 Iohn 4. 4. Rom. 16. 20. Re. 12. 10, 11. 14. 16. Mat. 16. 18. 2 Cor. 12. 9. Jam. 4. 7, 8. Heb. 4. 15, 16.

Q. What promise is there to a backslider that is returning?

A. God will heale their back-slidings, and his anger shall be turned away from them, ^{4.} To the lap sed. Hos. 14. 1, 4. Jer. 3. 1, 12. Jer. 31. 18, 20, 22. Eze. 18. 28, 30. Lu. 22. 32. Esa. 55. 7.

Q. What promises are made to them that long for grace, & for the favour of God?

A. God will *satisfie* their desires, and speake peace to their soules: [He will be found of them. The spirit is compared to ^{5.} To the hungry soules, water; 1. For its *refreshing* the weary. 2. For its *clensing* of the filthy. 3. For its *fruitfulness*: making the barren to bring forth good fruit.] Mat. 5. 6. Luke 11. 13. Esay 44. 3. & 65. 13. Prov. 2. 25.

Q. What *temperall* promises, concerning this life hath God made to us in Christ?

A. He will give us all needfull^a blessings, and ^{Second sort} of promises, and ^b all hurtfull things to our good. Mat. 6. 26, 32. Ps. 84. 11.

Esay

*Esay 43.2. Gen. 15.1. Rom. 8.28, 35, 37.
1 Cor. 3.21, 22.*

Q. What promises concerning the life to come hath God given us?

*Third sort
of promises.*

A. It is his good pleasure to give us his Kingdome, *Luk. 12.32. Joh. 12.26. Joh. 17.24.* [All these things doth God promise with his Sonne; saying, Take him; *this I will doe* for you, I will forgive your sins, and give you peace: if any thirst, I will fill him with good things, &c. And because all this shall be sure to you, I will frame your hearts to love me; I will be your teacher; you shall be able to discern between pretious and vile; when you fall, I will not suffer you to fall away: I will heare your prayers, I will give you victory over Satan, and after all I will bring you to glory. This portion you shall have with my Christ.]

Q. How doth God confirme all these promises to us? In whom are they sure?

A. In Christ, the foundation of the New Covenant: to whom God hath sworne, and will not repent, *2 Cor. 1.20. Heb. 7.19, 21, 22. Heb. 6.13, 17, 18, 19. Tit. 1.2. 2 Tim. 1.1.*

C A P. X.

Of Christ the Mediator of the new Testament; and first of his wonderfull person, God and man, and the Benefits flowing from that personall union.

YOU have seen what God hath done for us, viz. given his Son; offered him to sinners, with rich and large promises to them that receive him. The second party in the New Covenant is Christ the Mediator. Of this Mediator we are to consider two things: 1. His person. 2. His undertaking and office.

The second party in the New Covenant.

Q. All the promises of God have their Yea and Amen in Christ. Who is Christ?

A. Jesus Christ is the ^aeternall Son of God, of the same ^bsubstance with the Father, God from everlasting; ^cwho in the fulnesse of time tooke on him our nature; ^dso that he is a true God and true man in one person. ^aMat. 16. 16. ^bHeb. 1. 3. ^cJoh. 1. 1, 3. ^dJoh. 10. 30. Rev. 1. 8. Esa. 9. 6. Joh. 5. 18. Phil. 2. 6. ^eGal. 4. 4, 5. ^dRom. 1. 3. Rom. 9. 5. Col. 2. 9. Mat. 22. 43.

2. What is necessary that Christ our peace-

peace-maker should be *man*?

A. Yes, for three reasons: First, because he that redeemeth and they that be redeemed, must be both of *one kind* and nature, that so Gods Justice may accept him in our stead [a right to redeeme: therefore Angels that fell are not saved, because he took not their nature.] *He. 2. 10, 11, 14, 16. Ruth. 4. 4, 6. 1 Cor. 15. 20, 21.*

Q. Why secondly?

A. That he might be put under the Law, and die: the which *as God* he could not doe. [He was to pay our debt, and therefore to enter into our bonds. *Heb. 2. 9, 10, 14. Rev. I. 5. 1 Pet. 2. 24.*

Q. Why thirdly?

A. That he might be a mercifull, and faithfull High Priest in things pertaining to God, to make reconciliation for the sins of the people, *Heb. 2. 17, 18. Heb. 4. 15. Heb. 5. 2.* Our Saviour was taken from among men, that he might have compassion on thē that be tempted & out of the way.

Q. Did Gods justice require him to death? was it necessary that Christ should dye for us?

A. Yes; Sin calls for death, as for its wages; and he that will redeeme a sinner, must

must dye for him: [He must pay all our debt, and that is a price for a sinner.]

Math. 26. 39. Rom. 8. 32. Heb. 9. 12, 22, 26.

Pet. 3. 18.

Q. Why must the Mediator be also God?

A. 1. That he might be able to overcome death. *Act. 2. 24. Iohn 10. 18. Col. 2. 15.*

Q. Why 2 ly must the Mediator be God?

A. 2. To make his obedience and sufferings efficacious and acceptable for us: All the Angels in Heaven, if they should suffer in hell for evermore, cannot satisfie for one soule. *Heb. 9. 12, 14. Heb. 10. 6, 9. Mic. 6. 6, 7. 1 Pet. 1. 18. Psal. 49. 7, 8.* [No meer creature can stand before the wrath of God to overcome it; a finite creature cannot satisfie an infinite God.]

Q. Say the same againe in plainer termes.

A. All that Christ did and suffered is therefore *meritorius* & pretious, because it was the suffering and obedience of one that is God: [The blood of God, the righteousness of God.] *Act. 20. 28. 1 Cor. 2. 8. 2 Cor. 5. 21. Rom. 3. 22.*

Q. How can that be, seeing God cannot suffer, nor yet be obedient to any, there

there being none greater then God?

A. Is it so; because God and man be one person: his humane nature is united to the person of God; by reason of which personall union, that which is proper to the humane nature, is applyed to whole Christ, [to the man Christ Jesus.] *Luke 1. 43. John 8. 58. Job. 3. 13.*

Q. Then Jesus Christ the Son of God, and the Son of *Mary*, are not two persons, but two natures in one person.

A. It is true; for the humane nature was taken into the subsistence of the second person in the Blessed Trinity, being from his conception prevented from a personall subsisting of it selfe, like other men. God tooke man into himselfe, and joined it to himselfe; and so God and man be one Christ] *Luk. 1. 35. Heb. 2. 16. Job. 1. 14. Job. 17. 21, 22.* [Man and wife be one by civill bonds, yet not one person Christ & we are one by spiritual bonds, yet not one person, but God and man be one person of Christ, *Mat. 1. 23. Emmanuell.*

Q. Why must the Mediator be God and Man in one person?

A. He must be man, that he might dye; and he must be God, that he might be able

to overcome death, & he must be both in one person, that the sufferings in the humane nature might have worthinesse and merit to save us, *1 Pet. 1. 19. Esay 53. 10, 11.*

Q. You see that the worthinesse of Christs sufferings depends on that blessed union of man to the Godhead; What other benefit flowes from thence?

A. From that personall union are communicated to us all the graces and priviledges which we doe enjoy, or looke for hereafter. [all our riches and happinesse is first in Christ our head, and from Christ to us.] *Eph. 1. 3, 4. 1 Cor. 3. 22, 23. Job. 17. 21, 22, 23. & 15. 9. & 1. 16. Col. 1. 13, 15, 17, 19. Rom. 8. 11, 17.* [All things are ours; because we are knit to Christ; and Christ is Gods: from that blessed and glorious Head of ours that dwels in the glorious Godhead; from thence descends all grace to the brethren. God is first the Father of Christ, then our Father. Christ is that *Jacobs* Ladder, that joynes Heaven and Earth together, *John 1. 51. & 20. 17.*]

Q. Is it not a great comfort that our Mediator is our brother, & also one with God?

A. It now is, and ever will be, an infinite contentment to the poore soule, to

behold our blessed Head and Mediator dwelling in those everlasting ~~habitations~~; set in glory at Gods owne right hand above all created natures. [From whence he now governes the Church, and will hereafter glorifie it with his own glory.] *Eph. 1. 21, 22. Rom. 8. 34.* We must looke upon all things done to Christ, and by Christ, as a common person, and head of the Elect, uniting us unto God, communicating unto us all spirituall good things; triumphing over all the enemies of our salvation; preparing mansions for us against we die, and in the mean while making intercession for us, untill he hath brought us to the enjoyment of himselfe in glory, *Job. 14. 2. 1 Cor. 3. 23. & 17. 21, 22, 24.*

C A P. XI.

Of Christs Priestly office, & the parts thereof, viz. satisfaction and intercession.

HE that shall bring sinners to Heaven must doe three things. First, he must make satisfaction to God for their finnes. Secondly, he must effectually reach them to know God. Thirdly, he must ~~rule~~ and

to deliver them from all opposite power. All this Christ doth undertake and performe in us and for us: And accordingly we are taught in Scripture, that he hath a threefold office; namely, 1. Of Priest, to make reconciliation, by the offering up of himselfe to God for us. 2. Of a King, to conquer our enemies, and rule in our hearts. 3. Of a Prophet to teach us the will of God.

Of Christs
threefold
office.

Q. What is Christs Priestly Office?

A. Christs Priestly office is, to pacifie his Fathers wrath, and make an atonement for the sins of the people, by the offering up of himselfe a sacrifice for sin. Heb. 5. 1. Heb. 2. 17. Levit. 5. 17, 18. Num. 16. 47. Heb. 9. 26.

1. Priestly.

Q. What be the parts of Christs Priestly office?

A. Two, 1 Satisfaction for the people. 2 Intercession.

[And so was the office of Aaron, and the Priests, to be mediators between God and man; and to make atonement for the sins of the people, and to pray for them,] He. 9. 7. Heb. 5. 1.

Q. We have offended and wronged God.

God: Did Christ make any *reall* satisfaction to God for the same?

A. Yes: He did not barely *intreat* for us, but he *paid* in such a price, and gave such contentment to Gods Justice in our behalfe, that the Lord doth smell a savour of rest to our soules, *Ro.* 3. 25, 26. *1 Tim.* 2. 6. *1 Pet.* 1. 19. with *1 Job.* 2. 2. *Num.* 19. 9. with *Heb.* 13. 11, 12. *Lev.* 16. 20, 22. *Esa.* 53. 5, 8. [Christ doth not barely *intreat*, but as an *advocate*, he pleads a *satisfaction* made: *Expiation* and *satisfaction* is the taking away of an offence, by doing or suffering something by some worke or price which the party offended will accept of. *At 2 Sa.* 21. 3. *1 Co.* 6. 20. *Heb.* 9. 12. *Ph.* v. 18

Q. How did Christ make such *satisfaction* for us.

A. By the offering up of his body a sacrifice for sinne, according to the will of God, by which we are consecrated and reconciled to God for ever. [The Father craved no more but *once* offering for our *ransome*.] *Heb.* 10. 5, 9. 12. *Eph.* 5. 2. with *Gen.* 8. 21. *Rom.* 8. 34. Christs blood is the price of soules.

Q. Is that a *true* & *full* satisfaction for sin?

A. Yes: Gods Justice is no looser by
par-

pardoning sin for Christs sake, seeing our finnes are visited to the full upon Christ our surety; there is man for man, soule for soule; the pretious death of his righteous Son, instead of a sinfull creature, 1 Pet. 3. 18. 1 Joh. 1. 7. 9. Joh. 1. 1. 50. Rom. 8. 32. [Gods Justice is better contented in Christs sufferings for a time, then in the creatures for evermore; and for the finnes of the Elect, then for the finnes of the damned.]

In Hell there is suffering enough, but no satisfaction; the debt is never paid.

2. If God be satisfied, then we are discharged from the curse of the Law, and all our debt to Gods Justice.

A. We are so: because Christ our surety hath fully answered the Law for us; so that nothing remains to be charged on us, Gal. 3. 10, 13. Rom. 8. 33, 34.

2. But how did Christ answer the Law for us?

A. By ^a bearing all that punishment which is due to breakers of Gods Law; and by ^b fulfilling all that obedience which it requireth of us, ^a Phil. 2. 8. Ro. 5. 19. ^b Mat. 5. 17. Joh. 8. 29. Mat. 3. 15. Ro. 8. 3. We that are sinners stand bound to God in a double debt. 1. Of satisfaction for sins past. 2. Of obedience for time

coming: This the Law requireth of us, & thus much Christ hath performed for us.

Q. What is the second part of Christs Priestly office.

A. To make intercession for us, Rom. 8. 34. Heb. 7. 25.

Q. What means you by Christs intercession?

A. Christ stands between God and us; he presents us and our prayers to God, and pleads his merits for our acceptance. [Christ appears in the presence of God for us, as the high Priests did with the names of the twelve Tribes, in the Holy of Holies.] Heb. 9. 24. 1 Joh. 2. 1. Rom. 8. 2, 3. Exo. 28. 28, 29, 38.

Q. What then be the parts of Christs intercession.

A. They be two. 1. To present and tender to his Father his own blood, which he shed for our sins: And 2ly, To make requests for us. Thus did the high Priest, (who was a Type of Christ) enter into the Holy of Holies [which was a figure of Heaven] with the blood of a Bullock, & a Goat, [which did signifie Christs blood] and with Incense: [which did signifie his prayers for the people.] Thus did the

the High Priest when he went into the Holy of Holies, to make atonement and reconciliation for the People, *Lev. 16. 5, 12, 13, 14, 15, 16, 19.* And *thus* doth Christ our High Priest for us now in Heaven, *Rev. 8. 2, 3. He. 9. 12, 23, 24.* Christ carried his own blood into Heaven.

Q. What is the effect and fruit of this part of Christs Priestly office?

A. By this applying and pleading of ¹Pet. 2:5.
his sacrifice for us, both our persons, and Heb. 7:25.
our services are accepted with God, Heb. 9:14.
Exod. 28:38.

Q What follows of all this?

A Therefore we must goe to God on-
ly by Christ, and not by any Creature,
Saint, or Angell: 'Tis Christs office, not
theirs, to appeare in our behalfe before
God, *Heb. 4. 14. 16.* with *Heb. 5. 4. 5.*

Q How doth it appeare that he is a
Briest to you?

A. Because he gives me peace of conscience in his blood, and hath made me a Priest, to offer up spirituall sacrifices to God by him, *Rev. 1. 6. 1 Pet. 2. 5. Rom.*

CAP. XII.

Of Christs } Kingly, or Ruling office.
 } Prophetical, & Teaching office

ALL the benefits obtained by Christs *Priestly Office*, are conveyed unto us by his Kingly and Prophetical office.

2. *Of Christs Kingly Office.* **Q.** Is Christ the King of the Church?
A. Yes: Christ is the onely King over the Church: It is such an Honour, that God thinkes it fit for none but his Son.

Heb. 1. 8. 9. Col. 1. 15, 18. Christ is the first borne of every Creature; He is the Head and Husband of the Church, and therefore he alone is fit, he alone is able to gather a Church, to rule his Church, and to deliver it from those mighty Principalities and Powers which fight against our soules, *Mat. 2. 2. Rev. 19. 16. 1 Tim. 6. 15. Rev. 15. 3.*

Q. What kinde of Kingdome, or dominion hath Christ over the Church?

A. It is not of this world, nor like the Kingdomes of earth: But it is a *spirituall* Kingdome, ordering the businesse of the soule, and the affaires of Heaven, *Col. 1.*

13 Rev. 1. 18. & 3. 7. All things belonging to it are spirituall; the *means* of gathering and governing it, are spirituall; the *weapons* of our warfare, are spirituall; the *blessings* & priviledges are spirituall; the *enemies* of it are spirituall, &c.

Q. What be the *parts* of this spirituall Kingly office of Christ?

A. They be foure. 1. To deliver us out of the hands of our spirituall enemies; to turne us from darknesse to light, & from the power of Satan unto God, and so to translate us into the Kingdome of Jesus Christ, *Act. 26. 18. Col. 1. 13. Luk. 1. 74.*

Q. What be those spirituall enemies out of whose hãds Christ doth deliver us?

A. Foure. 1. ^a Sinne. 2. ^b Satan. 3. ^c The curse of the Law. And Lastly, ^d Death: All these be enemies to our salvation, and over them all Christ doth give us the victory: ^a 1 *Pet. 4. 2.* 1 *Job. 3. 8.* *Mat. 12. 20.* *Rom. 6. 7.* ^b *Rom. 16. 20.* 1 *Job. 4. 4.* ^c *Rom. 7. 1, 4.* & 8. 33. ^d 1 *Cor. 15. 55, 57.*

Q. What is the second *part* of Christs Kingly office?

A. To give us Laws and Ruler to order and governe us (being thus gathered) in

in the waies of truth and righteousness,
Esay 9.6.7. Gal. 6.16. Mat. 28.20.

Q. Then they wrong Christ in his Kingly office, that challenge a power over the conscience, to bind it with sin, or duty?

A. They doe so; because it is Christs prerogative to give Lawes to the conscience, *Esay. 33.22. Mat. 23. 8. 10. Jam. 4. 12.* Men may order the outward man by their Lawes, but the conscience is Christs peculiar, they may not meddle with that, to bind where Christ hath set free; And where Christ hath bound, no man can set us free, *1 Cor. 7. 24. 2 Cor. 11. 20. Gal. 5. 1.*

*Col. 2. 11.
21, 12.*

Q. What is the third part of Christs Kingly office?

A. To subdue our lusts; to rule in our hearts by his Word and Spirit, and to keep us in obedience to his Lawes, *Psal. 110. 2, 3 & 45. 5. 2 Cor. 10. 4. 5. Luk. 19. 14. 27. Ezek. 34. 23, 24.*

Q. What is the fourth part of Christs Kingly office?

A. To defend and preserve us amidst all tentations, unto his Kingdome of glory. Christ doth take order with the Enemies of his Church & Kingdome; he discovers and confounds their plots and devices;

ices; He restraines their rage, and sets
 bounds to their malice, & at last he cast
 them into the lake that burneth with
 fire and brimstone, *Rev. 2. 10. Luk. 18. 7;*
3. Esa. 43. 2. Amos 9. 9. Ezra 6. 8, 11, 22.
Esth. 3. 8, 13. with Esth. 6. 1, 6. with Esth. 8.
3, 8, 11. with Esth. 9. 1, 22. Rev. 19. 20.

Q By what *means* doth Christ gather
 him a Kingdome. and carry on the Go-
 vernment thereof?

A, Not by the arme of flesh, but by spi-
 rituall wepons, viz. His Word, Sacraments,
 & the exercise of the keis, (which we call
 discipline) *a 2 Cor. 10. 4. Esa. 11. 4. Ep. 6. 11,*
12. b Joh. 20. 23. Mat. 18. 17, 18.

Q Then is it not lawfull for Christians,
 by force of Armes, to erect Christs King-
 dome? much lesse is it lawfull for Chri-
 stian people to rise up against civill Ma-
 gistrates, for the Cause and Kingdome of
 Jesus Christ?

A. It is utterly unlawfull, because
 Christs Kingdome is not of this world, &
 therefore his servants may not fight: b
 Christs Spirituall Kingdome does not o-
 verthrow *Cesars* temporall power, and
 therefore Christ hath commanded all
 humble subjection to all civill Powers.

a Joh.

^a Job. 18.36. ^{Mat.} 26.52. ^b ^{Mat.} 22.21. ^{Rom.} 13.1,2,4,7, ^{Tot.} 3.1. ^{Act.} 23.5. ¹ ^{Pes.} 2.13,15,16. It is a singular wickednesse, to make Christs Name and Gospell a pretence to shake off Temporall authority, or to make it a Condition of our yeilding civill obedience unto them.

Q. How shall I know that Christ is a King to me?

A. By two things. 1. By the obedience I yeild to his Lawes, ^{Joh.} 15.14.

Q. How Secondly?

A. By the victory he gives me over my finnes: if sinne reigne in us, Christ is not King. [Christ sets up his Word in our hearts; he makes us a willing and obedient people; the lusts, and principles, and maximes of the World rule not in us.]

^{Psal.} 110.3. ¹ ^{Pet.} 2.9. ^{Col.} 1.13.

Of Christs
Prophetia
call office.

Q. Christ is the great Prophet of the Church, to teach, instruct, exhort, and comfort his people, ^{Io.} 4.9. ^{Joh.} 6.45. What be the parts of Christs Propheticall Office?

A. Two: 1. To reveale his Father, and made known his will to us, ^{Joh.} 1.18. ^{Luk.} 1.78,79. ^{Eph.} 3.9. ^{Deut.} 18.15. with ^{Joh.} 10.3,9,11. ¹ ^{Cor.} 1.21.

Q. What is the second part of Christs teaching

21. Teaching office?

Ans. Effectually to perswade the heart to receive the Doctrine taught; [to open their eyes, un-stop their eares, and cause their heart to attend.] *Esay*. 35. 4, 5. *Iob*. 6. 45. *Act*. 16. 14. *Rev*. 3. 18. Christ does not onely hold forth the light, but he gives us *eyes* to see it.

Q. Be there not other Prophets and Teachers of the Church.

A. Yes; Christ useth the Ministry of men, but all the efficacy and power of their teaching is from God. *1 Cor*. 3. 7. *Mat*. 11. 25, 26, 27. *Mat*. 13. 13. *2 Cor*. 3. 3. *Gal*. 2. 8. *2 Cor*. 4. 6, 7.

Q. How shall I know that I am taught of God?

A. When the Word which we heare is followed by us, and obeyed: [else thou hast heard a *meer* man; man may teach you to know the definitions of faith, of sin, of repentance, &c. but Christ alone teacheth you to *believe* & *repent*; Christ giveth the discerning, the taste to judge between things that differ.] *2 Cor*. 10. 5. *Iob*. 10. 4, 5, 27.

C A P. XIII.

Of Man to be reconciled to God in the New Covenant: Man is the third party in the Covenant of Grace.

*The third
party in the
New Co-
venant.*

GOD hath given his Son to be a Co-
venant of the people, (Esa. 42. 6.)
Made sure promises to him, &c. And Christ
thus brought into the world, furnished
with grace & power, is offered to sinners,
with large promises to them that receive
him. It follows to be considered.

Q. To whom doe those promises of
life and salvation belong? Who may take
comfort in them?

A. Onely they that be in covenant
with God, Eph. 2. 12.

Q. When is the soule in covenant with
God?

A. When the heart consents to take
Christ as he is offered to us in all his Of-
fices; resigning up, & engaging our selves
to be wholly his: [God takes us for his
people, we take him to be our God.] Deut.
26. 17, 18. Jer. 30. 21, 22. Gen. 15. 1, 6. Zach.
13. 9. Joh. 1. 12. The soule does not mis-
like the person, nor the Portion, nor the
termes

termes on which Christ is offered to us. The believer takes Christ for his Saviour, for his Teacher, for his Lord and Ruler.

Q. What manner of persons are in covenant with God?

A. Such as believe the Gospell, repent of their sinnes, and walke uprightly before God, *Gen. 17. 1. Mar. 1. 15. Acts 20. 21.* These three things are required of all that be in Covenant with God.

Q. What is the nature, and proper act of faith? 1. Of Faith

A. It is a grace, whereby we doe acknowledge and accept of Christ for our Lord & Saviour, and rest on him alone for salvation. [Or it is a grace, whereby the soule doth rest and rely on the promise of life and salvation made in Christ Jesus,] *Eph. 1. 12, 13. Rom. 10. 14. Rom. 15. 12. Tit. 1. 1. 2. Psal. 2. 12. Psal. 18. 2.* Trust hath for its object, the promises of God; and it is not every promise that is the object of faith, as it justifieth, but the promise of life only: Christ is the proper object of faith as it justifieth, & trusting is the proper act of faith, To seeke, and thirst after Christ, and rest on him, that is Faith. *Heb. 10. 38.*

Q. Many say they trust on Christ, and yet

yet deceive themselves; Shew some *signes* of true faith.

A. There be *three* signes of true faith.

1. It makes me to strive against unbelieve, and all other lusts; purging the heart, and working out the filthinesse of it, as a spring doth the mire and dirt that is cast into it: [or as the stomack expels poyson] *faith* and *lusts* cannot lodge and dwell together, *Mar.* 9. 24. *He.* 10. 38. *Act.* 15. 9.

2. *Q.* What is a second sign of true faith? What gracious affections do shew true faith?

A. True faith makes us to prize Jesus Christ above all things; the soule will sell all gladly, and part with any content for Christs sake, *Mar.* 13. 44. *Psal.* 45. 10. *Heb.* 11. 24, 25. *Gen.* 22. 12. *Heb.* 11. 8.

3. *Q.* How, thirdly, may true faith be knowne?

A. Because it is not a dead faith, but it *worketh by love*, that is, whatsoever sin we resist, and whatsoever good thing we doe, we doe all out of a love to the Lord Jesus. [We so love God, that we hate evil for Gods sake.] *Gal.* 5. 6. *Joh.* 21. 16. *Jam.* 2. 17, 18.

Q. If repen.

Q. What, secondly, must they doe that be,

be, or would be in covenant with God?

A. They must *repent* of their sins, and change their lives, *Mat. 3. 7, 8. Act. 2. 38.*

Q. Why must they also repent that be, or would be in Covenant with God?

A. Because it is necessary that they that be in Covenant with God, must breake their league with every sin; *friendship* with God cannot stand with friendship with any sin, *2 Cor. 6. 17, 18. Jam. 4. 4. 1 Ioh. 2. 15.*

Q. What is Repentance?

A. It is a grace of Gods Spirit, a whereby we are *grieved* for offending of God, ^b and doe *turne* from sinne, ^c out of an inward and spirituall dislike and hatred of its filthinesse; *Mat. 26. 75. 2 Cor. 7. 10. E/ay 1. 16, 17. 2 Pet. 2. 22. 1 Cor. 5. 7. Act. 3. 19. Ezek. 36. 26, 27, 31. E/ay 33. 22.*

Q. What be the parts of repentance?

A. Two: *mortification*, whereby we die to sinne: and *vivification*, whereby we are quickned to a life of grace, *Gal. 5. 24. 1 Pet. 4. 1, 2, 3. Rom 6. 6, 7. 8. 2, 10, 13. Eph. 4. 22-24. Luk. 3. 11.*

Q. Then *prophane* persons, that be at somtimes grieved and ashamed for some sins, are not esteemed to repent, unlesse they

they be *renued* to a life of grace?

A. It is true; Because their sorrow for sin is greater then their conscience of sin; and therefore it is but a fleshly sorrow, *1 Kin. 21. 19, 20, 27. Adar. 27. 3, 4, 5. Re. 16. 10, 11. Hos. 7. 14. Es. 58. 5, 6. Jer. 8. 5. Ez. 36. 15, 31.* the stone sweats but is not soft: So, &c.

Q. How then may I know my repentance to be true?

1. A. By three signes. 1. By the conscience I make of sinne for time to come, [True repentance begets tenderneſſe of conscience.] *1 Sam. 24. 5. Job. 34. 31, 32. Hos. 14. 2.*

Q. How Secondly?

2. A. It workes in my heart a secret antipathy and heart-rising against all sin, in whomsoever it is: though their sins doe not indanger my own salvation. [Nature doth abhor those things that be contrary to it; as a Toad or Serpent: so doth our new and spirituall nature loath all sin.] *Psal. 119. 136. Act. 17. 16. 2 Pet. 2. 8.*

Q. How Lastly, is true repentance knowne?

3. A. By the fruits of godly sorrow, reckoned up by Saint Paul, *2 Cor. 7. 11.*

Q. What say you of confession to a Priest,

Priest, and satisfaction: A re. not they
 parts of repentance.

A. No; we need not confesse all our
 sinnes to men, and we cannot satisfie God
 by bearing penance; [Our sinnes are not
 a jot better done away by performing all
 the penances in the world.]

C A P. XIV.

Of mans uprightnesse before God.

2. **W**Har, thirdly, is required of
 them that be in Covenant
 with God?

A. God requires that all such as be in
 covenant with him, should walke before
 him, and be upright or perfect. Gen. 17. 1.

2. What is uprightnesse or sincerity?

A. Uprightnesse is, when we strive to
 walk in a all the Commandments and
 Ordinances of the Lord blamelesse; so
 that our hearts shall not reproach us of
 any unfaithfulness, from the least to the
 greatest of his Lawes. ^aLuk. 1. 6. ^bMat. 23.

23. ^cLuk. 16. 10. ^dJam. 2. 10. ^ePsal. 66. 18.
 Job 27. 6. ^fPsal. 50. 16. 17. ^gCron. 20. 19. 20.

2. None can be perfect without sin in
 this life: Whom doth the Gospel ac-
 count perfect before the Lord?

3. Of new
 obedience,

A. Them that without guile and partiality doe apply themselves to the whole will of God; that is, Hate all sinne, and have respect to all Gods cōmandements. *Psal.* 119. 6. & 32. 2. *Job.* 1. 1. *Gen.* 6. 9. *Num.* 14. 24. 1 *Chron.* 12. 33. *Jam.* 4. 8.

Q. What be the properties of this uprightness of heart?

A. They be foure. It is expressed and known by, 1. *Truth* ^a in the inward parts. 2. By *soundnesse* ^b of heart without guile and doubling. 3. By the *whole heart* without dividing. 4. And by *sincerity*, without mixture, doing all things as in the sight of God, ^a *Psal.* 51. 6. *Iob.* 4. 23. *Heb.* 20. 22. ^b *Psal.* 119. 80. *Psal.* 32. 2. *Rev.* 3. 2. 1 *Tim.* 1. 5. *Psal.* 12. 2. ^c 1 *Sam.* 12. 24. 2 *King.* 23. 3. *Psal.* 119. 2. *Hol.* 10. 2. *Psal.* 15. 2. ^d 1 *Corinth.* 5. 8. 2 *Cor.* 1. 12. *Mat.* 5. 8. 2 *Cor.* 2. 17. The upright and sincere Christian is, 1. Really and in *Truth* such as he seems to be. 2. He is *thorough* for God in all places, in all companies, in all businesses. 3. His heart is not divided between God and Idols, between God and Men, between God, and credit, or profit, and any other creature. 4. He does not *minge* false ends,

or

or false motives, with Gods will and glory: He is not an eye-servant.

Q. What is the benefit and comfort of uprightnesse before God?

A. God is pleased with them, and takes delight in their persons, and in all their services, ^baccepting the will for the deed: ^a 1 Chron. 29. 17. Prov. 11. 20. Heb. 11. 5. 2 Chron. 25. 2, 14. ^b Gen. 22. 16. 2 Sam. 7. 2. 2 Cor. 8. 12. 1 King. 8. 18.

Q. This Covenant with God when is it broken?

A. It is not broken by particular failings, but by unfaithfulness; that is, when the heart departeth from the Lord secretly or openly, choosing and joyning it selfe to any creature, or goeth after any lust, Ex. 14. 7. Heb. 3. 12. Deut. 29. 18. Hos. 4. 16, 17. Ezek. 33. 31. Hos. 2. 2. Esa. 66. 3. 2 Chron. 15. with 2 Chron. 16. 7, 10, 12. 2 Chron. 19. 3.

Q. When is it kept?

A. When, though we faile in particulars of duty, yet the heart is not divorced from the Lord, but still loveth, prizeth, & cleaveth to him above all things: Ps. 119. 57. 2 Chr. 25. 17. Ex. 6. 21. Jer. 30. 31. 32.

Q. Why be these Graces required in Gods people? Why must they repent, and walk in new obedience?

A.

A. Because God is an holy God, and therefore his people must be *holy*, & severed from the pollutions of the World. *1 Pet.* 1. 15, 16. *Act.* 7. 3. *Lev.* 20. 26. *Zach.* 14. 20, 21. *2 Thes.* 2. 13. [God receives not to glory, who are not first partakers of Grace.] *Heb.* 12. 14. *Matth.* 23. 25.

Q. Might not God as well bring us to Heaven without sanctification; forgive our sinnes, and more adoe?

A. No: Because Christ is unto us sanctification, as well as redemption; that so he might deliver us from *all* the evill of sin; that is, from the *power* of sin, as well as from the *guilt* of sin: Grace is no burthen to him that hath it; nay it is a greater mercy to bring us to Heaven, through sanctification and adoption, making us his Sons, then absolutely to forgive our sins. [As it is a greater honour to be the Son of a King, then his favourite.] *1 Cor.* 1. 30. *Gal.* 2. 17, 18.

Q. What followes of all this Doctrine of the New Covenant, as to the wicked?

A. It followes, That no wicked, gracelesse, impenitent person, hath any thing to doe with the Covenant of Mercy and Peace, *Esa.* 4. 3, 4. *Mat.* 7. 23. *1 Joh.* 1. 6. *Rom.* 8. 9. *Rev.* 21. 27. *Q.*

Q. What comfort ariseth hereof to the godly?

A. They are hereby assured, as by a witnesse within themselves, that God is their God, and they his children: The heart pondereth the promises, and sees himselfe taken into Christ, & his name written in Heaven.] 1 *Joh.* 5. 10. 2 *Pet.* 1. 10, 11. 2 *Cor.* 1. 22. [These graces are not matter of conjecture, but of experience and feeling, they find that they obey Gods call, heare his voyce, believe, repent, &c. these Graces are as the scale sealed; the Spirit of God is the seal sealing, which makes that holy stamp and impression on our hearts.]

Q. But my faith and graces be weak, and I often fall.

A. If they be sound, in truth and sincerity, it is enough: [Our graces do not save us; tis Christ that saveth, who is made unto us righteousness, &c. 1 *Cor.* 1. 30. But these Graces evidence our Being in Christ, 2 *Cor.* 5. 17. and our future Glory, being made meet to be partakers of the inheritance of Saints in light, *Col.* 1. 12.]

C A P. XV.

Of the Articles of Faith.

IN expounding of the Articles of our Faith, I shall observe this method. 1. VVhat it is that we do believe. 2. VVhy and upon what grounds we do believe it. 3. How a man may know, whether he doe believe it better then the Devils doe which believe and Tremble.

Q. The Knowledge of God, and what we ought to believe, is taught in the Scripture, and more summarily in the Creed. VVhat is the Creed?

A. It is a Forme of sound and wholesome words, teaching us what we must believe concerning God, and the Church of God, 2 *Tim.* I. 13.

Q. It is not then a prayer?

A. No; it doth not contain matter of *petition*, but of *profession* of faith; as the gesture of standing up doth also shew. It belongs to the Honour and VVorship of God, that we make confession of our Faith, *Rem.* 10. 9.

I believe in God.

Q. How many Gods be there?

A. Onely one God, distinct in three persons, *Deu. 6. 4. Esa. 44. 6. 1 Ioh. 5. 7. Mat. 28. 19.* Unity in Trinity, and Trinity in Unity is to be worshipped and glorified.

Q. How be the Persons called?

A. God the Father, God the Son, and God the Holy Ghost, *1 Cor. 13. 14.*

Q. VVhich of these three Persons is Jesus Christ?

A. The second and middle Person. *Joh. 16. 28. Eph. 1. 3. Joh. 14. 26. Ioh. 15. 26.*

Q. VVhat is God?

A. God is an ^aeternall Spirit, who ^b hath *his Being* of himselfe, and ^c giveth being to all things else; [and we must worship him in Spirit and in Truth.] ^a *Rev. 16. 5. Ioh. 1. 1, 2. Prov. 8. 30. Heb. 9. 14.*
^b *Exod. 3. 14. Exod. 6. 3.* ^c *Act. 17. 25. Ioh. 4. 24.* God hath a *Being*; he is a God by Nature, whether we think it or not. 2. His Being is of Himselfe. 3. And without beginning.

Q. VVhen you say, God is a Spirit, VVhat doe you meane?

A. I meane, that he is an immateriall,
immortall

immortall substance, without body, parts or passions; not like to man, nor any thing made by art. *Act. 17.29. Luk. 24.39. Esay. 31.3. Act. 14.15.*

Q. What be the properties of Gods Nature, by which we may conceive of Him?

A. He is the immortall, eternall, invincible, only wise God; the Lord God, Gracious and Mercifull, long-suffering, abundant in Goodnesse and Truth, forgiving Iniquity, Transgression and Sin; and that will by no means cleare the guilty. [And such an one we shall finde him to be.]

1 Tim. 1. 17. Exod. 34.6, 7.

Q. Is it needfull to know these Properties to be in God?

A. Yes: We must have an assured knowledge that he is Almighty, perfectly good, the Fountaine of all Goodnesse; else we should not believe on him, nor feare him, nor love him, nor depend on him for good things, *Ro. 10.10, 14. He. 11.6.*

Q. What is it to believe in God?

A. To believe God, is, to believe that God is, and that he is true: But to believe in God, is, to rest and relie on him for salvation, and for all things else that be good for me, *Ja. 2. 19. Eph. 1. 13. Esa. 26. 4.*

Q.

Q. Why doe you say, I believe in God?

A. Because a particular and personall faith is necessary unto salvation; every one must believe with his own heart, and confesse with his own mouth, Rom. 10. 9.

Act. 8. 37.

Q. What then doth it import to believe in such a God?

A. That God is all this to me, and my salvation, Gen. 17. 7. Num. 14. 17, 18.

C A P. XVI.

Of Creation and Providence, and Gods Fatherhood and Power.

The Father Almighty.

WHy is the first Person in the Trinity called Father.

A. Because he is the Father of Christ, and of all that be Christs; and also because he giveth beginning to all things else, He. 1. 5. Eph. 1. 3, 17. Eph. 3. 14. 2 Cor. 6. 18. Joh. 1. 6. Joh. 20. 17.

Q. Why is he called Almighty?

A. Because he can doe all that he will; nothing can hinder his Power; if he were not Almighty, He could not make the least

least grasse or worme that is, *Rev. 1. 8.*
Ier. 32. 17, 27. Iob. 9. 9, 12.

Q. Declare more fully what you meane by Gods Almightynesse.

A. I meane not, that God hath an idle power which he doth not exercise: but that all creatures be in his hand, and under his governance; that he ordereth and disposeth all things by his unsearchable VVisdome and Providence.

Maker of Heaven and Earth.

Q. VVhat doe you understand by that?

A. I believe that God made all things, both visible and invisible, of nothing, in the space of six daies, *Gen. 2. 1. Heb. 11. 3. Col. 1. 16.*

Q. The Heavens: VVhat meane you by that?

A. That God made the Heavens, and the Hoast of them, and the Inhabitants of Heaven, that is, the Angels, *Col. 1. 16. Iohn 1. 3*

Q. Did God make the evill Angels too, that is, the Devils?

A. Yes he made them *Angels of light*, but they by their fall made themselves *Angels of darknesse.* *Jude vers. 6. 2 Pet. 2. 4. Math. 8. 29.*

Q. God

Q. God made the Earth, and all things therein: Did he make the hurtfull creatures?

A. God made all good; but their hurtfulness is a part of the curse that came in by sin, *Gen. 3. 17, 18. Rom. 8. 20. 22.*

2. Did God make all things, and so leave them?

A. No: He still upholdeth and preserveth, governeth & disposeth all things; both ^b great and small, ^c casuall and certaine, good and evill, by his just and wise providence, ^a *Job. 5. 17. Act. 17. 28. Heb. 1. 3. Job. 38. 8, 11, 22, 41. Mar. 10. 29, 33, 31. Psal. 19. 1, 2. Iosh. 10. 11, 12, 13. Job. 37. 16, 17* [The Kingdoms and wils of men, *Dan. 4. 25. 1 King. 12. 15.* Rain and Droughth, Plenty and Dearth, *Am. 4. 6. 7.* Health and sicknesse, *1 Sam. 2. 6.* Life and Death, *Dan. 5. 23. Psal. 31. 15.* All are at his command, & doe happen by his wise and just disposing.]

Q. Are the Devils also, and the evill wils and minds of men guided by God?

A. Yes: he sets them all their bounds, & overruleth all their wickedness as shall serve most for his glory. [Yet God himselfe remaines *Holy*, and *untoucht* of any evill,

evill] *Act.* 4. 27, 28. *Iob.* 1. 12. & 2. 6. *Iob.* 19. 11. *Num.* 22. 18. 19. 2. *Sam.* 16. 11.

Q. What then doe you believe in this Article?

A. I believe that Almighty God, who is the father of Iesus Christ, the Maker and disposer of all things; is my Father, and my God; He is the God on whom I depend for salvation, and all things needfull for this life present, *Esay* 54. 4, 5. *Psal.* 100. 3. *Esay* 64. 8, 9. & 46. 4. & 44. 24, 26.

Q. How may it appeare that you indeed doe believe all this?

A. By three effects which follow this my believe. 1 It makes me submit quietly to Gods will, in whatsoever estate I am; knowing that he is my Father, 2 *Sam.* 15. 26. 2 *Sam.* 16. 10. 2 *King.* 20. 19. 1 *Pet.* 4. 19. *Phil.* 4. 6, 11, 12. *Mat.* 6. 30, 32.

Q. What second effect of this Faith?

A. This my faith banisheth all base and false feares of men, upon assurance that I am not left to the power and will of any creature, *Esay* 8. 12. & 51. 12, 13. *Iob.* 19. 10, 11. *Mat.* 26. 53. 1 *Pet.* 3. 14, 15.

Q. How lastly?

A. This Faith makes me to depend on God, in his waies, for all things I need, with

without stepping out to any false and indirect meanes for help, [as to bribery, sorcery, fraud, flattery, time-serving, lying, oppression:] nor to make *flesh* my arme. *Gen.* 20. 11, 16. *Ier.* 17. 5. 2. *Chron.* 16. 3, 7, 8, 9, 12. *Mat.* 4. 3, 7. *Dan.* 3. 16, 17. *Esay* 28. 16.

C A P. XVII

Of Faith in the Sonne of God.

And in *Iesus Christ*.

Q. **W**Hat is the substance of this Article?

A. To acknowledge *Iesus Christ*, the Son of *Mary*, to be the Son of God, the Saviour of the World, the true Messiah that was to come, *Mat.* 16. 16, 17. *Joh.* 9. 35. 38.

Q. Why is Faith in the Sonne of God joyned to the former Article?

A. Because it is necessary to salvation, to know God in Christ, & out of Christ, no man knowes God aright, *Joh.* 17. 3. and 6. 29. & 8. 24. & 14. 1. [Whatsoever God is to his Church, he is it in Christ:] the Attributes of God are sweetned unto us in Christ.

Q. What

Q. What is Jesus Christ?

A. The eternall Sonne of God, both God and Man; God before all time, and Man in the fulnesse of time, *Col. 1. 15, 16. Job 8. 57, 58 Rom. 1. 3, 4. Col. 2. 9.*

Q. Why is he called Jesus?

A. Because he saveth his people from their finnes, *Mat. 1. 21, Heb. 5. 9.*

Q. Why is he called Christ?

A. Because he is anointed of the Father, *Acts 10. 98. Job. 3. 34.*

Q. What do you meane by this anointing?

A. It signifieth that Christ is sealed, fitted, and furnished with all Graces, Power, and abilities to save us, *John 10. 36. John 6. 27. Esay 42. 6. Esay 61. 1. Col. 1. 19.*

Q. Unto what Offices and Workes was Christ set apart, and fitted?

1. A. To a threefold office. First, To be a Priest, by the offering up of himselfe in death, to pacifie his Fathers wrath towards us, *Heb. 9. 7, 26. Levit. 4. 20.*

Q. To what second Office was he appointed?

2. A. To be a King of soules; to deliver his people from the power of Sinne and Satan, and to guide them, through all tempta-

temptations to Heaven. *Luk. 1. 74. Eph. 1. 21, 22. 1 Cor. 15. 25.*

Q. To what office else?

A. To be a Prophet, effectually to teach his Church, *Joh. 6. 45. Joh. 1. 18. 2 Cor. 3. 3. Luk. 4. 18.*

Q. God hath given these Offices to Christ, with intent to bestow the benefit, fruit and profit of them upon his Elect, How doth it appeare that Christ is a Christ to thee? or that Christ is thy Christ?

A. Because, in some measure, I am made partaker of Christs anointing, that is, of his fulnesse I have received Grace to know him, to conquer my corruptions; and am willing to sacrifice my dearest contentments to his will, & am enabled; in some measure, to serve him acceptably, *Rom. 12. 1. 1 Pet. 2. 5. 1 Joh. 2. 27. 1er. 50. 20.*

*A triall
whether we
be Christ.*

His onely Son our Lord.

Q. Is Christ the only Son of God?

A. Christ the onely Son of God by Nature, that is, of the same substance and essence with the Father: we are the Sons of God by favour and adoption [we are not so borne, but by grace we are made partakers of that dignity to be the Sons of God.]

G.

[*Joh.*

Joh. 10. 30 Gal. 3. 26. Gal. 4. 5.

Q. Why is he called our Lord?

A. Because, having bought us he hath a property in us, and dominion over us, as a Lord, to rule and command us; and none else hath power over us: [He is made both Lord and Christ, to rule all things of his Fathers Kingdome, both in Heaven and Earth.] *1 Cor. 6. 20. 1 Cor. 7. 23. Luk. 1. 32, 33. Esay 9. 7. Esay 26. 12, 13. 2 Pet. 1. 9. Act. 10. 36. 1 Cor. 15. 25, 27.*

Q. What doe you beleive in this Article?

A. I believe that the eternall and substantiall Sonne of God, who is every way fitted and abled to save soules, is my Saviour; and that by him, delivering me from Sinne and Satan, I am become the Sonne of God, *Mat. 16. 16, 17.*

CHAP. XVIII.

Of the Incarnation of the Son of God.

Which was conceived by the Holy Ghost.

THe conception of Christ stands in three things. 1. The framing his Body of the Virgin Mary. 2. The separating of
orie

originall sinne from it. 3. The *uniting* of that Nature to the Godhead in the instant of his conception.

Q. Christ is God *equall* with his Father from all Eternity: How came he to be Man?

A. In the fulnesse of time he took flesh of the Virgin *Mary*, & was borne of her, as we be of our mothers; a perfect man, as we are; so that there is *true* God, and perfect man, in one person. *Ioh. 1. 14. Gal. 4. 4. Phil. 2. 6, 7. Heb. 2. 17. Esa. 7. 14. John 3. 13. Rom. 9. 5.*

Q. Why did he take mans nature on him?

A. That he might be put *under* the Law to stand in our roome; and in our nature, to satisfie for our sinnes;] at his Incarnation he entred into our *bonds*; as being God, he could neither suffer death, nor be made obedient to the Law.] *Heb. 2. 14. Heb. 9. 22. Heb. 10. 5, 10.*

Q. How was he conceived?

A. Not by the *power of nature*, as we are of two Parents, but by the power of the holy Ghost, which did frame his body of the substance of the Virgin *Mary*, and united it to the Godhead. *Luke 1. 35. Ioh. 3. 13. Eph. 4. 9.*

Q. All that be borne of women be sinners: How came Christ to be conceived and borne *without* sin?

A. Because he was conceived by the power of the holy Ghost, who did *separate* originall sin from his nature, *Luk. 1. 35. that holy thing Heb. 7. 26. Heb. 4. 15.*

Q. Why must Christ be without sin?

A. Because else he could not save sinners, *Heb. 7. 27. 28* Else he must, like the High Priest, offer for his *own* sins, as well as for the peoples.

Q. Why was he borne of a Virgin?

A. To answer the Prophecies: that hereby it might appeare; that he was the true Messias spoken of by the Prophets. *Esay 7. 14. Jer. 31. 22 Heb. 7. 3.*

Q. Why of that Virgin, of the stock of David and Abraham?

A. Because the promised seed was to come out of the loynes of Abraham: [Salvation is of the Jewes.] *Gen. 12. 3. Gen. 22. 18. Gal. 3. 16. Joh. 4. 22.*

Q. What do you believe in this Article?

A. That the eternall Son of God, *remaining* God, did take *my* nature on him: and in *that* nature did satisfie for *my* sins, [In which, being now advanced to Gods right

right hand, he doth execute, as *Mediator*, all things belonging to the Kingdome of God.]

Q. How doth the true beliefe of this Article affect our hearts?

A. In that wonderfull Person I admire Gods infinite wisdom and love, in contriving and working mans salvation: As he is in himselfe a wonderfull person, so he is to me: I look to the man that is Gods fellow, and dwels in the everlasting burning.] *Eph 3.8,9,10. Zach. 13.7.*

C H A P. XIX.

Of Christs sufferings, & the vertue of them.

Suffered under Pontius Pilate.

Q. Did Christ suffer for himselfe?

A. No; He was no deutor to the Law; and therefore what he suffered was for us, and in our stead, as our surety. *Esa. 53.4.5.6. Heb. 9.9.1 Pet. 3.18. 2 Cor. 5.21. Heb. 7.22. Mat. 3.14,15. Dan. 9.26. Rom. 4.25.*

Q. What did Christ suffer in our stead?

A. The whole punishment due to our sinnes, the whole wrath of God in his

soule and body, which we should have suffered, *Esay* 53.4,10. *Mat.* 26.38,39. *Rev.* 19.15. *1 Pet.* 2.24. *Psal.* 22.14. *Rom.* 8.32.

Q. When did he suffer all these things?

A. Especially in the Garden, where he sweated clots of blood, before any hand was laid on him; & on the Crosse, by the space of six houres, *Luk.* 22.43,44. *Mat.* 27.46. *Psal.* 22.1,6. *Mar.* 14.33,34. *Phil.* 2.8. [So heavy was the wrath of God, that an Angell came to comfort him, yea he roared as a man forsake, &c.]

Q. What is the vertue and efficacy of his sufferings?

A. By his stripes we are healed, *Es.* 53.5. *Heb.* 9.14,26,28. *Col.* 2.14. *Heb.* 10.2,10,12,14 [In him we all died, and were condemned, and his death tooke away our condemnation, *2 Cor.* 5.14.] *Rom.* 8.3.

Q. For whom did Christ suffer all this?

A. For his Body, the Church. [Christs blood is of value to save all men; but it was not intended for them that perish: Christ stood not in their stead, for then they should not dye themselves.] *Eph.* 5.25. *Jah.* 10.15.

Q. How know you that you have a part in Christs sufferings?

A. Because the life and power of sin is killed in me, and I now live to him that died for me. [Sinne is of all things most odious to me.] 2 Cor. 5. 15. Rom. 6. 3, 6. 1 Joh. 5. 6. The *merit* of Christs death reacheth unto God, to satisfie and pacifie him; & the *vertue* or *efficacie* of it reacheth to our soules, to mortifie and kill sin in them, 1 Pet. 4. 1, 2.

Q. Who was Pontius Pilate?

A. The Roman Judge that condemned him, because he said that he was the Son of God, the King of Israel, Joh. 19. 7. 8. 12, 15. 19, 21. Mat. 20. 19. [a signe that the *Messiah* was come, because the government was taken from them, and now in the hands of a stranger, Gen. 49. 10. Joh. 18. 31.] Rev. 11. 8. where Christ was slaine.

Q. Why was he thus legally condemned, and not killed privily.

A. Because that death alone is satisfactory to the Law, which publike authority doth inflict on Malefactors; [for though Christ were no Malefactor, no guile was found in his lips; he was innocent by the Judges owne mouth, yet he was *numbred* amongst the transgressors.] Esay 53. 12. Mat. 20. 18, 19.

Q. What kind of death died he?

A. He was *crucified*; which was a painfull, shamefull, and accursed death, *Joh. 19. 18, 31. Phil. 2. 8. Dent. 21. 23.*

Q. Why that kinde of death?

A. Because he was to remove the *curse* from us, therefore he was to be made a *curse* for us. *Gal. 3. 13.*

Q. Dead: Why died he?

A. Because death is the wages of sin; and sin is not remitted without *shedding of blood*, *Rom. 6. 23. Heb. 9. 22. 1 Cor. 15. 56, 57. Heb. 2. 9, 14.*

Q. Buried: Why so?

A. That he might sweeten the grave to us, and be God both of the dead & of the living. *Mt. 12. 40. Ro. 14. 9. 1 Co. 15. 55.*

Q. Descended into Hell: When Christ gave up the Ghost, his Body was put into the Grave, and his soule went into Paradise, being commended into the hands of God, as the soule of Steven, and other the faithfull are; & as the soule of the converted thief was. VVhat then is meant here by Christs descending into Hell?

A. His Soule went not into the place of the damned; but thereby is meant, his abiding prisoner under the dominion of Death

Death the space of three daies. [As *Jonas* was three daies in the *VVhales* belly, and saw no corruption. But *David* doth, &c. Compare, *Psal.* 16. 10. with *Act.* 2. 27, 31. *Act.* 13. 34. 35, *Rom.* 6. 9. *Mat.* 12. 40.

Q. VVhat is the substance of that you believe in this Article?

A. I believe that Christ suffered the whole punishment belonging unto sinners, both in his *Soule and Body*, when he offered up himselfe a curse and a sacrifice for sin; and that by his sufferings Gods wrath is pacified towards me, [& all the spirituall enemies of my salvation are thereby vanquished.]

C H A P. XX.

Of Christs exaltation, and sitting at the right hand of God the Father.

The third day he rose again from the dead

Q. Did Christ still remaine in the grave?

A. No: the third day he rose again *Lu.* 24. 3, 6. *Act.* 2. 24. *Act.* 1. 3. *1 Cor.* 15. 4, 8.

Q. VVhy was it needfull that Christ should rise againe?

A. Because else we were still in our sinnes;

sinnes; else it doth not appeare that our sinnes be satisfied for, 1 Cor. 15. 17. 1 Pet. 1. 3, 21. [Christ was not onely to suffer Death and the Law, but to conquer them; which he had not done, if he had bin still holden of death; and we must have looked out for another Saviour that could conquer it. The debtor comes not out of prison, till he hath paid the utmost farthing, &c If any one sin had beene unsatisfied, Christ had not risen from the dead.]

Q. Why else must Christ rise againe?

A. That he might apply effectually unto us the merit of his death, 1 Cor. 15. 16, 54. 55. Rom. 4. 25. Rev. 1. 18.

He ascended into Heaven.

Q. What became of Christ after he was risen.

A. After he had spent forty daies in teaching his Apostles the things belonging to the Kingdome of God, he went up into Heaven in that same body which had been crucified and buried, Act. 1. 3, 9, 10, 11. Eph 4. 10. Luk. 24. 51. Eph. 1. 20, 22.

Q. What good is that to us?

A. 1. It assureth us, that he hath finished the worke of our redemption (which
his

his Father gave him to doe) in an acceptable manner, *John 16.10. John 17.4.5. Heb.9.12,25. Heb.10.12.* If Christ had not fulfilled the Law, and satisfied for all our debt; if he had not in all things well pleased his Father, he had never got into Heaven: But now God welcomes him to Heaven, & bids him, *Sit thou at my right hand, untill I make thine enemies thy Foot-stoole, Heb.1.3,9,13.*

Q. What else doth it assure us of?

A. 2. It assureth me, that seeing Christ is entred into Heaven *in our name*, & hath taken possession for us of the purchased inheritance, that therefore he will bring us thither in his appointed time, *Ioh. 12.26. Ioh. 17.24. Heb. 6.20.*

Sitteth at the right hand of God.

Q. Where is Jesus Christ now?

A. In Heaven at Gods right hand, in great glory and power, *Act. 7.56. 1 Pet. 3.22.*

Q. God hath no right hand, nor left hand: What then is the meaning of it?

A. It signifieth that Honour and Power which Christ received of his Father when he had finished the worke of our redemption,

ption, *Heb.* 1.13. *Mat.* 22.44. *Eph.* 1.20, 22.1 *Cor.* 15.24,25.

Q. VWhat does Christ do there?

A. He makes *intercession* for us, that is, he presents our prayers, and pleads his merits for our acceptance, *Heb.* 7.25 & 9.24. *Ro.* 8.34. [He entereth our *appearances* and causeth that no wrath issue out against us, though our sins cry for vengeance.] God never said to Saint or Angel, Sit thou at my right hand, *Heb.* 1.13.]

Q. Doe we not want him more to be with us here on earth?

A. No; He doth us more good in Heaven, appearing for us in the presence of God upon all occasions, [and yet he is here with us in his *Majesty*, *Headship*, & *Grace*, though not in his *Body*,] *Joh.* 16.7. *Joh.* 14.28. Our businesse lieth in Heaven with God; and it is *best* that Christ be there, *Heb.* 4.14.

Q. How doth this affect the Heart of the believer?

A. It comforts me, in assurance that it shall not goe ill with the Church, or any Member thereof, as long as Christ is at Gods right hand. [Pull Christ from Gods right hand, and then you may overthrow

throw the Church and children of God]
Psalm: 110. 1; 2. *Rom.* 8. 34. *Iob.* 10. 28. *1 Pet.*
 1. 21. *Heb.* 2. 8, 9. There is a course taken
 to put all things fully under him.

C A P. XXI.

Of the last judgement.

From whence he shall come to judge.

Q. Shall this VWorld ever have an
 End?

A. Yes; and then Christ shall come
 in great glory to judge the VWorld. *2 Pet.*
 3. 10, 11. *2 Tim.* 4. 1. *Mat.* 16. 27. *Mat.*
 26. 64.

Q. Who shall be Judge?

A. The same Christ that was pierced,
Act. 17. 31. *Iob.* 5. 22, 27. *Zach.* 12. 10.

Q. Whom shall he Judge?

A. The quick and the dead, that is, all
 men that ever were, or shall be.

Q. VVho be meant by the quick?

A. They that be found alive at the last
 day, *1 Cor.* 15. 51. *1 Thes.* 4. 15.

Q. VVho by the dead?

A. All that have departed this life from
 the beginning of the VWorld, they shall
 come againe with their owne bodies,

Rev.

Rev. 20. 12. Job. 5. 28. 29.

Q. Whereof shall they be Judged?

A. All men shall give account of themselves, as their workes and waies have been. 2 Cor. 5. 10. Rom. 2. 5, 6, 12, 16. 1 Cor. 4. 5. Eccles. 12. 14.

Q. What sentence shall be passed on the Godly?

A. A sentence of pardon & absolution for Christs sake, Ma. 25. 32, 34. Ep. 5. 23. 27.

Q. What on the wicked?

A. A sentence of condemnation, for their own sakes. [And then shall be made an everlasting separation between men & men, betweene godly and wicked, betweene chaffe and wheat; the one to everlasting joy, the other to everlasting punishment with the Divell and his Angels for evermore.] Mat. 25. 41. Mat. 24. 40. Mat. 13. 30. 38, 41, 49 Here we live together, and work together, and eate together, and Pray and Heare together: but then the separation shall be made, the Godly shall be taken, and the Wicked left, and cast in to the furnace of fire.

Q. What followes of the true beliefe of this Article?

A. It makes me carefull so to order the matter

matter, that I may be found of Him in
 peace; not willingly going on in any course
 in which I would be loath to be found at
 the last day: [I would not at that day
 stand and appeare among Non-residents;
 Usurers, swearers, &c. and therefore I
 hate those courses now.] 2 Pet. 3. 11, 14.
 1 Pet. 1. 17. 2 Cor. 5. 9, 11, 12. Mat. 24. 46.
 for so doing.

I believe in the Holy Ghost.

Q. Who is the Holy Ghost?

A. The *third* Person of the blessed
 Trinity, equall, and of the same substance
 with the Father and the Sonne, proceed-
 ing from the Father and the Son, 1 Joh. 5.
 7. Mat. 28. 19. John. 15. 26. Joh. 14. 26.
 Joh. 16. 15. Gal. 4. 6. Esa. 48. 16. with Rom.
 8. 9.

2. What is the office and worke of the
 Holy Ghost in mans salvation?

A. It is to make us *holy*, to sanctifie,
 wash, and renew our hearts and lives; fil-
 ling us with all spirituall graces, and
 thereby sealing up the love of God unto our
 hearts, Matth. 3. 11. Joh. 3. 5. 1 Cor. 6. 11.
 Tit. 3. 5. Rom. 8. 16. 2 Cor. 1. 22. The work
 of the holy Ghost is to be a Sanctifier &
 a Comforter

2. What

Q. What do you believe in this Article?

A. I believe, that as Christ redeemed the Church, so the Holy Ghost *sanctifies* it; and that through *sanctification* of the Spirit, I shall receive the inheritance purchased by Christ; [or, I depend upon him for sanctification & salvation] our *salvation* being among those workes of God which are *externall*, that is, terminated in the creature; it is the worke of the *whole Trinity*, Eph. 1.5. Act. 20.28. Rev. 1.4,5. only as there is an *order* in their *subsistence*, so there is in their *operations*] 2 Thes. 2.13. Tit. 3.5.

Q. How may it appeare that you believe in the Holy Ghost?

A. 1. Because my hope and confidence for mercy, is not *separated* from, nor *greater* then is my care to be sanctified: or because I desire *sanctification* of the Spirit, as well as *justification* by Christ, Rom. 8.1. 13. Psal. 51.9, 10.

Q. How else may this be known?

A. Because I will not grieve the holy Spirit of God, but doe endeavour to follow and be *led* by the motions, counsels, and directions of the Spirit, and not of the flesh, Rom. 8.14. Eph. 4.30. [I beg the Spirit

Spirit to doe all my workes in me, a spirit of revelation and renovation; a spirit of consolation and confirmation, &c.

C H A P. XXII.

Of the Church of God.

I believe the Holy Catholick Church.

2. **T**He gathering of the Church is a fruit of Christs death and exaltation; Tell me what is meant by the Church of God.

A. The company of Gods Elect, called and separated from the rest of mankind, and united unto Christ their head by faith, 1 Cor. 1. 2. Gal. 1. 15. 1 Pet. 2. 9. Heb. 12. 23. Eph. 5. 23, 25, 26. The rest are the Church by calling and profession only.

2. From what are they called? And unto what are they called?

A. From *sine*, and the power of darknesse, unto Faith and true Repentance; from love of the world, to the love of God; from carelesnesse, to conscience of pleasing God, Col. 1. 13. 1 Thes. 1. 9. 1 Thes. 4. 7. 1 Pet. 1. 14, 15. Act. 26. 18.

2. By what meanes are they called?

A. Outwardly by the Word preached, which inwardly is made effectually by the

H

Holy

Holy Ghost to their conversion. *1 Thes. 1. 5. Act 16. 14. 1 Cor. 3. 6. 7. 9. 2 Cor. 3. 3.* [There is an *inward* calling and an *outward* joyning to the Church, *Mat. 20. 16. 1 Job. 2. 19. Rom. 9. 4, 5.* But this saveth none without the *inward* calling, & spiritvall ingrafture into Christ, *Job 15. 2. 19. Gal. 3. 15. 1 Pet. 2. 5. Eph. 2. 19, 20, 21. Col. 2. 19.*

2. These called *ones*, How be they distinguished?

The Church
Militant
or Triumphant, what
is it.

A. Part of them be in Heaven, having a *finished* their blessed course, and are called the Church *triumphant*: And part is yet on Earth, *b* *combating* and striving with corruptions, fears and temptations from within, and from Satan, and are therefore called the Church *Militant*.^a *Rev. 7. 13. 16. 17. Rev. 14. 13. Heb. 12. 23. 2 Tim 4. 7. 8. Eph 6. 13.*

Q. Why is the Church called *holy*?

A. Because it is *made* holy by the Word and Spirit; so that no ungodly person is of the Church, though he be in the Church *Rom. 2. 29. Rom 9. 6. 1 Job. 2. 19.*

Q. Why is it called *Catholicke*?

A. Because this *company* is gathered, not out of one place or people, but out of all Nations,

Nations, Languages and Peoples, and in all ages of the world, Rev. 7. 9. Rev. 5. 9.

Q. What be the *signes* by which the societies of men, professing the faith of Christ, may be *known* to be the *true Churches* of Christ?

A. The true Church of God on earth is known by two markes; 1. By the purity of *Doctrine* and Faith which they hold and teach. 2. And by the purity of *Worship* preserved amongst them from pollutions of Idolatry, and Superstition: [Pure faith, and pure worship, shew a true Church.] *Iude vers. 3. Acts 24. 14. Hos. 22, 4, 5. Pa-*
pists call themselves *Catholicks* but *falsely* being both *Hereticall* in Doctrine, & *Idolatrous* in Worship: a *Catholicke* is a *right believer*: All true believers in the world make but *one* Catholick Church; as there is but *one* Christ, one Faith, one Baptisme, one Heaven and one way to life eternall, *Eph. 4. 5, 6. Heb. 11. 40.* Those people that maintaine Heresy, or Idolatry, are not the true Churches of Christ, *Col. 2. 16, 19. 2 Cor. 6. 15. Rev. 18. 4.*

Q. Doe you believe in the Church?

A. No; there is no trust nor helpe in man for matters of salvation, *Ps. 49. 7, 8. Mic. 6. 7.*

H. 2

Q. What

Q. What then doe you believe?

A. I believe that God *ever* had, and *ever* will have, to the end of the world, a company of *faithfull* people to serve him; and that I *am* one of the number.

Q. How doe you know that you are one of the Church?

A. Because I am *not* of the world, but have separated my selfe from the *evill* manners, and sinfull courses thereof; and doe now heare and follow the voyce of Christ, *Joh. 10. 16. Gal. 1. 4. Rom. 12. 2.*

C A. P. XXIII.

Of the Communion of Saints.

Q. **W**Hat meane you by the communion of Saints?

A. I meane, that this *holy* People have a spirituall fellowship with Christ their Head and one wit another. [The members of the Church are coupled together with Christ their Head, and one with another] *Eph. 4. 4, 6. 1 Joh. 1. 3.*

Q. Wherein have they a fellowship with Christ their Head?

A. In all the *priviledges* & riches which God hath bestowed on the men Christ; as

in

in his sufferings, in his graces, righteousness
and Kingdome [Christ is a Son, so are we;
Christ is justified from our sinnes, so are
we: As Christ the first borne is, such are we
in relation unto God] Rom. 8. 17. Ioh. 14.
19. Eph. 5. 30. 32. Ioh. 17. 24. Ioh. 1. 16.
These places shew, that the true believer
hath a fellowshipp with Christ in his Son-
ship, in his Life, in his Graces, in his King-
dome.

Q By what bonds is this spirituall union
betwixt Christ and your soule made up?

A. They be two; one coming from Christ
to us, and that is his ^a Spirit, whereby
he doth apprehend and quicken us; the
other going from us to Christ, and ^b that
is our faith, whereby we embrace & hold
him fast. [By these two we are knit unto
Christ, and so partake of all his riches.]

^a I Cor. 12. 12, 13. 1 Cor. 6. 17. Rom. 8, 9.
^b Eph. 3. 17. Heb. 3. 14. Rom. 11. 20.

Q How doth it appear that you have
communion with Christ the Head?

A By this I know it; because I have the
same Spirit of Christ, whereby I am confor-
med and made like unto him in all things;
his will and waies, his friends and foes be
mine, [even as if the same soule were in

two bodies, they would move alike, and affect the same things.] *Col. 2. 19. 1 Joh. 4. 13. 1 Joh. 1. 6. 1 Joh. 17. 21. Rom. 8. 14. Ezek. 10. 17. Phil. 2. 1, 5.*

Q. Wherein have the Saints a fellowship one with another?

A. In faith and love, *Eph. 2. 19, 20.*

Q. In faith: How?

A. They are all *partakers* of one Hope, one Spirit, one Faith, one Baptisme, and all goe one way to Heaven. [And are all *consecrate* with Christ, to serve him according to the covenant of faith and obedience, against all sects, heresies, misbelievers, and loose livers whatsoever.] *1 Cor. 10. 1, 4. 2 Pet. 1. 1. Eph. 4. 5. 13. Phil. 1. 27. Zeph. 3. 9.*

Q. In love: How?

A. By that one Spirit, whereof all partake, we are united together in love; so that all the faithfull doe love ^a and esteeme each of other, and ^b communicate each to other in all good things, ever wishing well to the prosperity of Gods Church and cause in all the World. *a Philom. v. 16, 17. 1 Joh. 5. 1. 1 Pet. 2. 17. b Act. 2. 42. 45, 46. Act. 4. 32. 1 Cor. 12. 13, 25. 1 Pet. 1. 37. 6.*

Q. How

Q. How are the members of the Church called Saints, seeing in many things they sin?

A. Because they are *made* holy in part, and are *perfectly* holy in Christ VVe must be Saints here, else we should never be Saints in Heaven.] *Eph. 1. 1. Heb. 12. 14.*

CHAP. XXIV.

Of forgiveness of Sins.

Q. **W**hat is sinne?

A. Any transgression of Gods Law, *1 Ioh. 3. 4 Gen. 3. 11.*

Q. What is the punishment due to sinners?

A. Eternall death the curse of God for ever in Hell fire. *Rom 6 21, 23. Mar. 25. 41.*

Q. Are you a sinner?

A. Yes: I was borne in sinne; and doe daily break Gods holy Lawes, *Psal. 5. 15. Rom. 5. 14.* There is sinne in Infants.

Q. Shall you then be damned in Hell fire?

A. I deserve damnation; but I believe that through Christ my finnes shall be forgiven me, *Rom. 8. 1,*

Q. Are

Q. Are sinners forgiven in *this* life?

A. Yes; *now* or never, 1*Job*.2.12. *Col.* 1.13. *Mat.* 9.2. *Rev.* 2.17. *Rom.* 5.5. The conscience is *now* absolved and it shall be *hereafter* declared solemnly before Men and Angels, *Act.* 3.19.

Q What is forgivenesse of finnes?

A. It is a *free* and *full* discharge of a sinner from the guilt & punishment of sins so that in Gods sight they are as if they had *never* been, *Esa* 43.25. *Mic.* 7.18, 19. *Rom.* 8.33.34. The afflictions and miseries which the Godly endure in this World, are not punishments for sin, in a way of justice, and satisfaction for sin, (as if they were the cause why sins are forgiven to us) 1. Because Christ alone hath borne the chastisement of our peace, and none of the people with him. 2. Because the afflictions of the Godly are for the good of the party afflicted, and not in a way of revenge to satisfy divine justice. 3. And not worthy to be compared with the glory that shall be revealed in us.

Q Who doth forgive finnes?

A. God alone, who is offended and dishonoured by them, *Mar.* 2.7.9. *Lu.* 23.34. Men doe forgive one another the Trespasse,

Trespasse, but not the sin, as it is sin.

Q. Who, and for whose sake, doth God forgive sinnes?

A. For Christs sake without respect to any thing that we can doe, or suffer, 1 Job. 2. 12. Act. 2. 38. Eph. 4. 32. Rom. 3. 24.

Q. Why for Christs sake?

A. Because he being surety of the New Covenant, hath in my nature, room, and stead, answered the Law, & pacified Gods wrath, 2 Cor. 5. 21. Heb. 7. 22.

Q. To what mannar of persons is remission of sins granted in the Gospell?

A. To them only that believe, and repent, and amend their lives, and turne from the evill of their doings, Luk. 13. 3. Mark 16. 16. Ezek. 18. 21. Esay 1. 18. Act. 16. 31. Joh. 5. 24.

Q. Do you think in your conscience that your sins in particular be forgiven?

A. Yes; that is it I believe, in this Article: namely that I am of the number of those that have their sins forgiven them. 1 Iob. 5. 13. Rom. 10. 9.

Q. What signes be there that your sins be forgiven you? How will you know it?

A. By three signes. 1. Where sin is forgiven, it is subdued and purged out. [The issue

issue of our corruption is stanch'd and dried up, when once we have touch'd Christ by faith, & have his blood sprinkled on our consciences, *Mar. 5. 29. Act. 3. 26. Rom. 6. 11. 14.* Peace, without Grace, is not of Gods sending, it is a *false peace*: but if we be healed and cleans'd of sinne, we are forgiven, though we feare the contrary, *Col. 2. 13.*]

2. Q. What other signe and effects followes upon our beliefe that our sins be forgiven?

A. The *perswasion* that God hath forgiven me, begets in my heart a *strong love*, and high *prizing* of Jesus Christ, *Luk 7. 42, 47. Zach. 12. 10. 2 Cor. 5. 14.*

3. Q. What thirdly is a signe that your sin is forgiven you?

A. It makes me ready to forgive others, and to *pity* them that goe on in their sinnes impenitently, as I my selfe have done heretofore, *a Eph. 4. 31, 32. Mar. 18. 32, 33. b Luk 22. 32.*

CHAP. XXV.

Of resurrection of the flesh, and everlasting life.

Q. Shall they that be dead live againe?

A. Yes;

A. Yes; at the last day every one shall come againe with his own body, *Act.* 24. 15. *Ind.* v. 14. *Iob* 19. 24, 25, 27. *Dan.* 12. 2. *Mat.* 22. 32. *Iob.* 11. 24. *I Co.* 15. 12.

Q. Shall the very *same* body live again and be raised?

A. Yes, the *same bodies*, made free from all defects and weakneses, unto which we are now subjected, *I Cor.* 15. 43, 53. *Phil.* 3. 21. *Iob.* 5. 28, 29. *Rev.* 20. 12.

Q. How doth the *beliefe* of the resurrection work upon you?

A. It makes me keep a conscience void of offence before God and men, continuing in well-doing with courage and patience. [I will not be corrupted with worldly honours or pleasures.] *Act.* 24. 16. *I Cor.* 15. 33, 34, 58. *2 Cor.* 9. 10. *Heb.* 11. 35.

And the life everlasting.

Q. When a man dies, his *body* goes to the grave: Doth the *soule* die with the *body* like the beasts?

A. No; the *soule* is an *immortall* substance, and separated from the body at death, *Eccel.* 12. 7. *1 King.* 17. 21. *Lu* 23. 43, 46. *Mat.* 22. 32. *2 Cor.* 5. 6, 8. *Luk.* 12. 5.

Q. Whither

Q. Whither then goe the *souls* of them that depart hence?

A. To Heaven, or to Hell, to everlasting life, or to everlasting death; *immediately* after their dissolution, *Luk* 16. 22, 23. *Heb* 9. 27. *Col* 1. 20. *Rev* 14. 13. *Rev* 6. 9. *Phil* 1. 23. 2 *Cor* 5. 8.

Q. Then there is no *Purgatory*, or third place, where, as in a prison, by enduring exquisite torments, the *soules* that is were not fully purged in this life, doe make satisfaction for *veniall* sins, and lighter faults; or for their *temporall* punishment due to their mortall sinnes, which they have committed? from which *Purgatory* they say they are delivered by the prayers of the living, and the Popes *indulgencies*; or at least at the day of judgement, if they chance to lye there so long.

A. No; for as there be *two* sorts of men, godly or wicked, sheep or goats, regenerate or unregenerate: so there be *but two* places provided for them, where they remain in an *unchangeable* estate of blisse, or woe: [All wicked men, of what profession soever, being punished with everlasting perdition from the presence of God: and ^b all the faithfull are present with

with the Lord, their soules being fully purged from all spot of sin; and the fault quite remitted through the blood of Christ, ^a 2 Thes. 1. 9. ^c Mat. 25. 41, 46. ^b Rom. 2. 9. ^b 2 Cor. 5. 6, 8. ^c Rev. 14. 13. ^c 1 Ioh. 1. 7. Eph. 5. 27.

Q. What is meant by life everlasting?

A. It is the glorious state of the Elect after this life, wherein they do immediately enjoy God & Christ for ever, in a most holy, happy, unutterable and unchangeable communion, 1 Ioh. 3. 2. Rev. 22. 4. Rev. 21. 3, 4. 1 Thes. 4. 17. Psal. 16. 11. 1 Cor. 2. 9.

2. For whom is eternall life prepared? To whom is it given?

A. To them that walke with God, ^a finishing their course in feare & holinesse; and ^b endeavouring to glorify God here on earth. ^a Mat. 5. 8. Heb. 12. 14. Joh. 10. 27, 28. Rev. 21. 27. Rev. 22. 14. ^b Ioh. 17. 4. 2 Tim. 4. 8. Mat. 25. 21.

2. What doe you believe in this Article?

A. I believe that at the last day my soule and body shall be joyned together againe, and that in both I shall enjoy the presence of God for evermore, Tit. 1. 2. 1 Thes. 4. 17. 1 Ioh. 2. 25.

2. Why

Q. Why do you think that you shall enjoy this blessed life?

A. Because the life of grace is already begunne in me, which shall end in glory, 1 Job. 3. 3. Mat. 19. 28, 29. Rom. 6. 22. Phil. 1. 6. 1 Pet. 1. 23.

Q. May a Christian be assured of everlasting life, before he depart this present life?

A. Yes he may, and that upon sure and infallible grounds, out of Gods Word, wherein we clearly see Gods promises & purposes towards them that be effectually called. [Faith is a sure knowledge of a thing upon the authority of divine revelation, which cannot deceive, nor be deceived.] 1 Job. 3. 36. 1 Job. 5. 11. 12. 1 Job. 4. 10. 14, 19, 24. Eph. 1. 14. 2 Cor. 1. 22. 1 Thes. 1. 4, 5. 2 Pet. 1. 10. 2 Cor. 13. 5.



The office and work of faith is twofold; 1. Justify the person.
2. Purify the heart.

CHAP. XXVI.

Of the fruit and office of faith, viz. to justify,
and of the means how faith is wrought.

Q. What Benefits redound to thee of this believe?

A. Two. 1. By Faith I am righteous before God, and heire of eternall life; not because my faith of it selfe can make me righteous, but because the righteousness of Christ is my righteousness before God; and I cannot apply it to my selfe by any other way then by faith. [God offereth us life and righteousness in Christ; and faith is the hand by which we receive that gift.] Rom. 4. 5. 6. Job. 6. 35. 1 Ioh. 5. 1, 12, 13. Rom. 3. 24, 25.

Q. Say the same in other termes.

A. When I say, we are justified by faith, I meane the object of faith, Christ Jesus, The onely way and meanes to embrace Christ, and to rest on the promises of the Gospel, is by faith:] Phil. 3. 9. The only righteousness

righteousnesse by which a sinner stands just before God, is the *righteousnesse* of Christ; and the *only meanes*, to partake of that righteousness, is by Faith, *Rom. 9. 32.*
Q. It seemes them that faith is a most excellent gift of God, which bringeth us into the possession of Gods rich mercies, and tender love revealed in the Gospel?

A. It is so; and therefore above all things we must labour for the grace of faith, *Iohn 6. 29. Ioh 3. 18. Acts 16. 31. Heb. 4. 2, 11. Heb. 3. 12, 14, 19.*

Q. Can we attaine it of our selves by our own strength?

A. No; ^a it is the gift of God; our hearts are ^b slow to believe, being naturally inclined to distrust God, and to trust in the creatures; and therefore ^c God by his holy Spirit draweth our hearts to embrace his gracious promises. ^a *Heb. 12. 2. Eph. 2. 8. b Luk. 24. 25. Mar. 9. 24. Num. 20. 12. 2Chron. 16. 7, 9. Mat. 14. 31. Luk 18. 9. c 1Cor. 2. 9, 11. Iohn 6. 44. 45.*

Q. Why must we strive, seeing it is Gods gift?

A. Yes; because God hath appointed means whereby he will bestow all graces on us; & therefore if we seek him in those means,

meanes, we shall find him; & if we neglect those meanes, it is a signe we have no grace, nor can we ever hope to have any.

Mar. 4. 24. 1 Cor. 3. 7, 9. Rom. 10. 14, 15. Prov. 2. 1, 2, 3. Mat. 13. 44. Act. 16. 14. 1 Cor. 12. 6.

Q. Why secondly must we strive?

A. Because faith and all other graces be contrary to our corrupt nature, and therefore we must give the more diligence to attaine the same at Gods hand.

[As he that plants a *grass* contrary to nature, must use the more care; and because we cannot cure our selves, we must seek and beg some one to put us into the pool when the waters be moved.] *Phil. 2. 12, 13. Esay 26. 12. Heb. 6. 11, 12. Rom. 11. 24. 2 Pet. 1. 10.*

Q. By what meanes doth God usually worke faith in us?

A. By two Meanes. 1. By the knowledge of the Law, convincing us of sin. *Mat. 3. 2, 3. Job. 19. 9. Rom. 4. 15. Gal. 3. 22, 24.* This is but preparative, *Hos. 10. 12.*

Q. But what is the chiefe meanes by which God doth worke faith in us?

A. By the preaching of the Gospell, by which it is also increased. [And therefore

if we desire to have faith, we must heare, and obey the Gospell; the Word of the Kingdome must be rooted in our hearts and affections.] *I Per. 1. 23. 2 Cor. 10. 4, 5. Rom. 1. 16. Luk 8. 13, 15. Gal. 3. 2.*

Q. How doth the Doctrine of the Gospell bring about the heart from security, and false confidences, to believe on Christ for salvation?

To rest in any thing short of Christ; is a false confidence.

A. Two waies especially. 1. By inviting us to come unto Christ: The Spirit doth convince us of sin, and damnation, and that we have need of the righteousness of another to save us, Luk 13. 3. Job. 16. 9. Job. 5. 45. Job. 8. 24. Phil. 3. 3, 8 9 Mat. 9. 13. [By the law is the knowledg of sinne; but to make us fly from the Law, and to be dead to it, and to seeke salvation by a righteousness without us, this is the worke of the Gospell. Rom. 7. 4. The Gospell inviting, commanding, and calling us to Christs righteousness, it doth cause us to renounce and forsake all hope of righteousness by works of the Law; the Gospell puts a spirit into the letter of the Law: The Gospell awaking us, and bidding us to repent, and goe to Christ for salvation, doth make

make use of the Law, to shew us our danger and our insufficiency to save our selves, and consequently, a necessity of believing in Christ.

Q. How secondly doth the Gospel work the heart to believe?

A. 2. By shewing us such a fulnesse and allsufficiency in Christ, that of him, and in him, we have all things needfull for salvation: [it shewes and assures the conscience, that God is satisfied, and well pleased with us in Christ.] *Act. 13. 32, 33, 34. John 1. 16, 17. Col. 1. 13, 14, 19.*

Q. What followes thereof?

A. Therefore they that meddle not with the Scripture, & regard not the Ministry of it on the Lords day, but slight it, or scoffe at the preaching thereof, shew plainly that they have no faith, *Rom. 15. 4. Rom. 10. 14, 17.*

CHAP.

touching the ceremonial Law, that which was in use before the coming of Christ, and how it is abolished, and the Gospel is preached, and the ceremonial

C H A P. XXVII.

Of the second office & worke of Faith, viz. to purify the heart, & worke by love: Here follows the life of a believer, and the first end and use of the Morall Law.

2. **W**Hat is the second office of Faith?

Fourth head of Christian doctrine. **A.** To purify the heart, working it to an obedient walking in all the Commandments and Ordinances of the Lord, [so that I shall not professe one thing, and do another] *Jam.* 2. 17, 21, 26. *Act.* 15. 9. [it is ever purging out corruption.]

2. The rule of obedience, in generall, is the whole written word of God, and more summarily the morall Law, contained in the ten Commandements: Tell me now; Is the Law of the ten Commandements still in force?

A. Yes; and whosoever doth, or teacheth otherwise, shall be least in the Kingdom of Heaven, that is none at all, *Mat.* 5. 18, 19. *Rom.* 3. 19, 31. *Rom.* 7. 12. As touching the ceremonial Law, that which was a sin or duty then, is not a sin or duty now under the Gospel; and therefore the ceremoniall

ceremoniall Law is not in force *now*, as to our practice. But as touching the morall Law, that which was a sin *then*, is a sin *now*, as lying, perjury, &c. which shewes that the morall Law is still in force *now*, under the time of the Gospel.

Q. Is the Law given that we should looke for life and *salvation* by it?

A. No? because by it all the world is guilty before God: [If we were without sin, we should be saved by the Law: but being all wretched sinners, the Law curseth us and we must looke elsewhere for a worthinesse to answer Gods judgement.] Rom. 7. 4, 6. Rom. 3. 20. 23. Gal. 3. 17.

Q. To what use then was the Law given?

A. There is a twofold use of it. 1. To *convince* us that we are under sin & wrath, that so we might be brought to seek *salvation* in Christ alone, Gal. 3. 19. 24. The first use of the Morall Law

Q. How doth the Law force a sinner unto Christ?

A. There be five effects or operations of the Law, whereby it drives one to Christ. The first is, to make sin knowne in its true greatnesse and sinfulness, both for the extent and danger of it. [By the

Law we come to know our selves to be greater sinners and in worse case then we could imagine, we find and feele that to be sinne, which before we knew not; and many things to be greater evils, exposing us to greater wrath then *heretofore* we conceived; as our naturall corruption, the first motions unto sinne &c.] Rom. 3. 20. Rom 7. 7, 8, 9, 13. Rom 5. 13.

2.

Q. What is the second worke of the Law forcing us to seek Christ?

A. It shewes us how *farre short* we come, and how *unable* we are to doe any one thing that is good, in any measure, manner, and degree, as is required. [Many think they are holy, and please God well enough, because they know not the holynesse and rigour of the Law.] Rom. 7. 11, 13, 18. Mat. 19. 18, 20.

Q. How, thirdly, doth the Law shew us our need of Christ?

A. By it we finde and feele the *enmity* & *contrariety* that is in our nature against God: Tell a man of his sinne, or duty, O the heart is *sad* upon it, the Law is a *burden* to him, the heart rebels against it, and could even *wish* there were no such Law, yea *no* God to take vengeance. [Sinne is a burthen

burthen to a regenerate person, but Gods Law is not grievous to him. 1 Job 5. 3. On the other side, to a carnall man, sinne is pleasing, and duty a burthen: the duties of the Law being brought and pressed on the soule, doe shew how hollow and rotten we are, which otherwise we should never have mistrosted by our selves.]Ro. 7. 9, 10, 13. Rom. 8. 7.

2. What fourth by work of the Law bringeth a sinner to Christ?

4.

A. It worketh wrath, that is, it laies the curse upon us; it proclaims the judgement of God against us for every sin: [It curseth every disobedience; it tells every soule of us, thou art a damned creature, &c. Ro. 1 18 Rom 4. 15. 2 Cor. 3. 7. 9. The Law is full of rigour. 1. It accepts of no obedience, but what is every way full and perfect. 2. The Law admits of no excuses; It accepts of none of our sorrowes. 3. The Law regards not what we can do, but what we should doe: All that be under the Law, must *doe* it, or *dye*: This is the case of all that be out of Christ, the Law curseth them.

1

2.

3.

Q. How fiftly doth the Law drive us unto Christ?

5.

I 4

A When

A. When we see that we are shut up, and cannot *winde* our selves out of Gods wrathfull hands; the soule even drowned with sorrow and *seare*, is constrained to goe to Christ, upon the invitation of the Gospell: The soule does hereupon consult and *advise* with it selfe, what to doe to be saved, and so at length *resolves* to goe to Christ: this is one use of the Morall Law, *viz.* to make us see; 1. How vile we are. 2. How weak we are. 3. How wicked we are; what enemies to God and goodnesse. 4. How cursed we are. 5. And so to consult within our selves, and to resolve to goe to Christ, as that prodigall did, *Luk. 15. 17, 18.* and those Lepers, *2 King 7. 3, 4.*

Thus the Law and the Gospell worke together for our salvation: it is not *in me to save you*, saith the Law, therefore seeke further: It is *in me to save you*, saith the Gospell, therefore rest in me. *Act. 2. 37. Mat. 11. 28. Rom. 8. 15.* And so the soule is converted and drawn unto Christ by the Gospell, being driven from the Law, by the Law it selfe.

C H A P. XXVIII.

*Of the second end and use of the
Morall Law.*

Q. **W**EE have seene the first maine use of the Morall Law: What is the second?

A. To be a perpetuall rule of obedience and holinesse. [and it is therefore called *second use* the Morall Law.] *Mat. 19. 17. Rom. 2. 25. of the Mo-
Rom. 7. 12. Heb. 8. 10. 1 Tim. 1. 5, 8. Jam. 2. rall Law.*
10, 11. The Law shewes us what is good, and what is bad.

Q. Our obedience is but *in part* here: What be the *properties* of that obedience which God will accept of his servants?

A. 1. It must be a free, ^a loving, sub. True obedi-
mitting of the ^b inward and outward man *ence what*
to the ^c whole will of God, with an in-
tention ^d and desire to please and approve
our selves to him in every thing we doe.
[This is the nature of true obedience; ^a the
ground and rule of obedience, is the will
of God; ^b the creature obeying, is the in-
ward and outward man; ^c the manner is
free, without compulsion; ^d the end and
aim of all, is to please God, not men, or
our

1.
2.
3.
4.

our selves; and by these properties true obedience is differenced from meer *civill honesty, & restraining grace in hypocrites*]
a Mat. 15. 9. Esa. 1. 12. b Rom. 6. 13, 17. c Psal. 40. 8 & 119. 6, 80. Mat. 5. 20. Jam. 2. 10. d Hol. 7. 14. Zach. 7. 5, 6. Rom. 14. 6. Ioh. 5. 30. Iohn 7. 18. Esa. 10. 7. Mat. 6. 6.

Q Is there any *worthinesse* in our works to procure to us Gods favour?

A. None at all; our best works done before we be regenerate, are utterly corrupt, and cannot please God. [The evill tree cannot bring forth good fruit.] *Ioh. 3. 6. Rom. 8. 8. Mat. 7. 18. Phil. 3. 8.*

Q. But what say you of the *workes* we performe after regeneration?

A. Though God in mercy, for Christs sake, doe accept of our endeavours to please him, yet our very best workes are stained with many imperfections. [And therefore have need of forgiveness, &c.] *Luk. 17. 10. Rom. 7. 21. Esa. 63. 6. Tit. 3. 5. Mat. 20. 10. 14.* When the Scripture speaks of rewarding our workes, *Mat. 10. 42. and Mat. 6. 6.* It is a reward of *Grace*, not of *Debt*; *Neh. 13. 22. Remember me, and spare me.* The rewards of God must needs be full of *Grace*; seeing he promiseth to
 reward

reward *Begging* and praying: and a cup of cold water, which is of little worth.

Q. It seems then that God doth receive us into his favour, *without* any consideration of our works, of his meere mercy in Christ alone, imputing his righteousness unto us, and not our frailties.

A. It is most true; for we are saved by faith in Christ, without the works of the Law. *Rom. 3. 28. Rem. 11. 6.*

Q. But doth justification by faith make men despisers of good duties contained in Gods Law?

A. By no means; for faith is the very life and root of all good works. [And the reason, why many doe not performe works of obedience, is, because they have not faith] *Heb. 11. 7, 8, 17, 25, 27. Jam. 2. 22. Luk. 17. 3, 5. Esay 7. 4, 12. 1. Pet. 3. 5.* The more faith, the more obedience, *Gal. 5. 6.*

Q. The Law being the rule of obedience, we ought to be carefull to know it, and to lead our lives by it.

A. Yes: For both he that knows it not, and he that obeies it not, shall be beaten with many stripes, *Luk. 12. 47, 48.*

Q. How many Commandments be there?

A. Ten;

our selves; and by these properties true obedience is differenced from meer civill honesty, & restraining grace in hypocrites]

^a *Mat.* 15. 9. *Esa.* 1. 12. ^b *Rom.* 6. 13, 17.

^c *Psal.* 40. 8 & 119. 6, 80. *Mat.* 5. 20. *Jam.*

2. 10. ^d *Hol.* 7. 14. *Zach.* 7. 5, 6. *Rom.* 14. 6.

Ioh. 5. 30. *John* 7. 18. *Esa.* 10. 7. *Mat.* 6. 6.

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reward *Begging* and praying: and a cup of cold water, which is of little worth.

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Q. The Law being the rule of obedience, we ought to be carefull to know it, and to lead our lives by it.

A. Yes: For both he that knowes it not, and he that obeyes it not, shall be beaten with many stripes, *Luk. 12. 47, 48.*

Q. How many Commandments be there?

A. Ten:

A. Ten: Ten words, *Dent.* 4. 13.

Q. What sorts of *duties* doth the Law of God containe?

A. Two sorts. 1. Duties that immediately concern *Gods Glory* and Worship, in the *four first precepts*. 2. And duties that more immediately respect our *Neighbours good*, in the *six last*. *Mat.* 12. 29, 30. 31, 33. *Mat.* 22. 37 40. Thus are the Ten Commandments divided.

Q. What *motives* are there to stir us up to the keeping of this Law in all the points of it?

A. Two. 1. Because God is the Law-giver; God spake every one of those words; and where God hath a *voyses* to speake, we ought to have an *ear* to heare, and an *heart* to obey; God sets his *stamp* upon them all, *Iam* 4. 12. *Heb.* 2. 2. *Rom.* 7. 12. The law is holy, just and good.

Q. Why *secondly* must we carry an awfull regard to this Law?

A. Because he is *Jehovah*, our God, our maker, our deliverer, and therefore may justly challenge obedience at his creatures hands. [*Love and feare ought to keep us in obedience*] *Mal.* 1. 6. *Es.* 5. 4. *Dent.* 10. 12. *Ier.* 2. 9, 13, 19. *Mic.* 6. 3.

Esay

Esay 43.23,24. Deut.7.6,11. Deu.26.17.
19. [the strongest and sweetest bond of
obedience is that relation between God
and us.]

C H A P. XXIX.

Q. The first Table of the Law of
God containes foure Command-
ments: What is the summe and substance
of it?

A. The first Table of the Law teacheth
and requireth, 1. That I cleave unto God
with my heart. 2. That I worship him
with my soule and body, in the duties of
Religion, and Divine Worship. 3. That I
honour him with my Tongue and Life.
4. And that I carefully keepe his Sab-
baths.

Of the first Commandment.

Thou shalt have no other Gods, &c.

Q. What is the purpose of God
in this first Commandment?

A. That we should take *Jehovah*, the
only true God, for our God, & set him up in
our

Of spiritu-
all & in-
ward wor-
ship.

our hearts in his due place, that is, above the creature, to love and feare him; to serve, trust and obey him. [We must reserve unto him all that *preheminence* of honour, feare, love and trust, which is due to him *as a God*, and not to give any part thereof to the creature. To honour a King as if he were put a private person, is not to give him his due, because it is beneath his place: God must have his full preheminence in our hearts.] *Mar. 12. 29, 30. Mai. 4. 4, 10.* Thus does Christ expound this Commandment.

Q. What *particular* duties are commanded under this *generall*, that so God may be thy God?

1. Know-
ledge.

A. Five. 1. I am hereby bound to know God in his Nature, Will, and Attributes, else I shall never love him, nor trust in him, *1 Chron. 28. 9. Rom. 12. 2. Ioh. 17. 3. Ro. 10. 14.*

2. Trust.

Q. What, secondly?

A. We are bound to believe on him, to depend and stay our selves on him for every good thing we need, not being disheartned in our duties, nor stepping out to false helps in evill times, *Jer. 17. 5. 7. 2 Chren. 20. 20. Psal. 31. 6, 7. Psal. 11.*

Job. 31. 24. Jonah 2. 8. Dan. 3. 16. Dan.
6. 23.

Q. What, thirdly, is here required? 3. Love.

A. I am bound to love and delight in him as the chiefest good, above father, lands, credit, profit, or life it selfe, Mar. 10. 37.

1 Sam. 2. 29. Mar. 19. 22, 29.

Q. What fourth duty?

A. I am bound to feare him, to stand in awe of his Majesty, nor daring to offend him in any thing for any respect. 4. To feare him.

[The object of godly feare, is the evill of sinne, the offending of God.] 1 King. 8.

12. Esay 51. 12. Esay 8. 2, 13. Ier. 2. 19. [In all these God must have his full preeminence; for if we love, feare, trust, or delight in any thing against God, or above God, then that is our God.]

Q. What fifth duty is required?

A. I am bound to acknowledge him, and to make outward profession, that God is the Lord whom we serve; that he is governor, preserver and rewarder of all men; the searcher of all hearts: and that no God can do as yhee doth: [There is none other to whom any of these can be applied.] 5. To confess him.

Dan. 4. 37. 1 Chron. 29. 10, 11. Esay 26. 13. 1 Cor. 1. 31. Mar. 8. 38. Ier. 10. 6, 7.

Q. What

Q. What is the thing here generally forbidden?

A. The thing here forbidden, is the giving of any *divine* honour to the creature; the *setting up* of the creature in our hearts, to withdraw us from God.

Q. Tell me *particularly* who be the transgressors of this Commandment?

*Ignorance
of God.*

A. Seven sorts of persons. 1. All ignorant persons, that either (a) naturally, or (b) carelessly, or willingly remaine ignorant of God, and his will concerning us. (a) *Eph. 4. 17, 18.* (b) *Iob 21. 14. Ioh. 3. 20, 2 Pet. 3. 5.*

Q. Who else?

*Disobedi-
ence.*

A. They that have knowledge severed from obedience; such as professe to know God, but in their works and waies deny him. [These doe not take Jehovah for their God.] *Tit. 1. 16. Rom. 1. 18.*

Q. Who thirdly do sinne against this Commandment?

*Atheisme
and Idolatry.*

A. All Atheists, and Idolaters; that is, all such as think there is *no* God, or that there be *more* Gods then one; or that God is *like* to any thing made by Art, in Carving and Painting—Also whosoever do give any *divine* honour, worship, and service

vice to any *Creature*: All such persons be either Atheists, or Idolaters; They fancy to themselves some other God, Ro. 1. 23. *1st*. 14. 15. 1 Cor. 8. 3, 6, 10. Re. 19. 10. Re. 22. 9.

Q. Who fourthly?

A. All superstitious persons; that is, such as ascribe any spirituall or *supernaturall* effect (good or bad) to ceremonies, and observation of things; the observation whereof hath no ground in nature, nor *divine institution*. [as to the crying & flying of birds, bleeding at the nose, the hare crossing us in our journey, &c. Also in Religion, ascribing supernaturall and spirituall effects, worth, excellency, or acceptableness, to ceremonies devised by man; as to anointing with oile, signing with the crosse, sprinkling with Holy-water, consecration of Temples, Vestments, Altars, &c.] *Mar.* 7. 4, 5, 8. *Col.* 2. 21. *Sam.* 4. 3. *Ezek.* 21. 19, 21. *Ier.* 10. 2, 3. It is Gods prerogative to give grace, and also to institute any sign or token of Grace, or to make any thing to be an effectuall meanes of applying any spirituall good to the soule; & therefore it is an injury done to God, to ascribe that which is due to him, unto mens inventions, &c.

K

Q. VVho

2. Who fifthly, be the transgressours of this Commandement?

Seeking to
Witches
for helpe.

A. All such as seek to Wizards, Witches, Conjurers, Soothsayers, or to Saint or Angel for help. [All that step out ~~in~~ any unlawfull shifis in distresse, &c. all these doe forsake Jehovah, and cleave to the creature.] *Dent.* 8.9, 10. *Act.* 8.10, 11, 1 *Chr.* 10.13, 4. *Esay.* 47.12, 13.

Unbelieve
& despaire.

2. Who, sixthly?

A. They that doubt and despaire of Gods truth and love made knowne, and will not commit their soules and estates to him. [It is a sin to doubt and refuse any part of Gods truth and promises; the highest degree of unbelieve, is despaire.] *Esay* 7.9. *He.* 3.19. *Mat.* 6.30. *Joh.* 20.25. *Mat.* 8.26 *Joh* 27.10. *Joh* 15.22. These deny God the honour due to him.

2. Who, lastly, be transgressours of this

To be asha-
med of God
and g. dli-
nesse.

Commandement?

A. All that be ashamed of God, and deny him here before men in any degree; as in his Word, Waies, Worship, Children and ordinances. *Joh.* 12.43. *Luk* 22.57. 2 *Tim.* 4.16. *Mat.* 11.9. 2 *Tim.* 2.12.

2. What followes hereof?

A. That

A. That if we doe not make conscience of these duties, and care to avoid these sins, we be under the Law; that is, under the sentence of it, to be judged by it. [Where sinne reignes, the Law reignes, and is in force against thee.] Rom. 6. 14.

C H A P. XXX.

Of the second Commandement.

Thou shalt not make unto thee any graven Image.

Q. What is the purpose of God in this Commandement?

A. To preserve his outward worshipping pure and undefiled, from all *superstition & Idolatry*, from all *inventions* of man, and to keep us to that entire *manner* of worship which him selfe hath appointed: so is this Commandement expounded in Scripture.

Numb. 15. 39. Deut. 12. 30, 32. Psal. 106. 38, 39. Esay 8. 20. Hence we learne, that whatsoever it made use of, for the *ren-dering up our Homage unto God*, or for the *conveying* of any spirituall efficacy from God into the hearts of his servants; it

must have an *institution* from God, else we sin against God, who alone hath power to give any grace, and to appoint the means of obtaining it. The first Commandment requires, that we worship the *only true God*, & that we do not give his *properties* and honour to another: the second Commandment prescribes the true *manner* of worshipping that true God.

Q. Well then; here we are *forbidden* to worship God after our *own wits* and wils. What is *particularly* forbidden in this kind?

1. Images
for religi-
ous use.

A. 1. The *making* of any Image, either of God, or of any Creature, for *religious* use, that is, to help us in our worshipping of God. [The *likenesse* and representation of any thing whatsoever, is a *false help* and means of worship.] *Exod.* 32. 1, 4. *Pf.* 106. 20. *Ier.* 10. 8, 14, 15. *Ezek.* 8. 10. *Ier.* 50. 38. *Ier.* 51. 17, 18, 19.

2. Is it unlawfull to *make* an Image of the *Trinity*, or of any Person in the Godhead?

Pictures of
God unlaw-
full.

A. It is utterly *unlawfull*, and a great dishonour, to figure the incorruptible God, by the shape of a base and corruptible man, or bird or other creature, *Dent.* 4. 15, 16, 17, 18. *Rom.* 1. 23. *Act.* 17. 24, 29.

Esay

Esa. 40. 15, 18, 19. Hab. 2. 8. [It abuseth our understandings: the party thinks there is some good in an Image, else he would not make it; and that's a lie: He lieth that shewes me a Toad, & saies it is the picture of an Angel; lo. &c. All the pictures of Christ in the flesh, as that on Christ on the Crosse, and resurrection, are lies, false in their representations, and false in the conceit of any good by them.]

Q. Is it unlawfull to make the image of a man, or Angell, or other creature, to help us in the worship of the Creator?

A. It is utterly unlawfull to make, or to have the likeness of any creature for religious use, to serve God thereby, in, at, or before it. [To think that by doing any part of worship before an Image, one shall please God the better, or that it will be a mean of good unto us; this is to rob God of his due: What promise of Gods presence, audience or acceptance before an Image, do you find in the whole Scripture? &c.] *Esa. 42. 8. 2 Kings 18. 4. 1 Ch. 5. 21. Rev. 9. 20. Ezek. 8. 10, 11. Act. 7. 43. 1 Chron. 14. 12. Deut. 27. 17.* the congregation are bound to curse this man. v. 26.

*Thou shalt not bow downe to them,
nor serve them.*

Q. What is forbidden in those words?

A. 2. We are forbidden to give any honour, or outward reverence, to any Image; as, to come before it, to make our prayers, to bow the knee, to put off the cap, or to shew any token or reverence unto it. [It is a cursed thing to doe any honour to an Image in word, by speaking favourable of it; or in deed, as to put off the hat to bow the knee, to give money and offerings for the maintenance of it, or to be at the feasts held in honour of the creatures, &c.]
1 King. 19. 18. *Hos.* 13. 2. 1 *Cor.* 9. 7, 10. with 1 *Cor.* 10. 14, 20, 21. *Dan.* 3. 5, 11, 18. *Exod.* 32. 5, 6. *Ezek.* 18. 6. *Iudg.* 6. 31. *Esay* 66. 3. 2 *Chr.* 25. 14. we must not kisse the Calves, nor lesse an Idoll.

3. All helping forward of Idolatry.

Q. What, thirdly, is here forbidden?

A. All outward service, tending to the honour, worship, and service of Saints, Angels, Images, or any other creature whatsoever. [As the building of Temples, dedicating of Daies, Altars, Garments, Priests, Feasts to them, and raising of money for the maintenance thereof.]

thereof.] *Hos.* 8.14. *Hos.* 10 1,2. *1 King:*
12.32,33. *Esay* 46.6. *Exod.* 32.2.

Q Under this grosse sinne of making
and worshipping of *Images*, are condem-
ned all other *superstitions* corruptings of
Gods worship without an Image. Now,
How is Gods worship corrupted without
an Image?

A By *will-worship*; that is, all such means ^{4. Will.}
and manner of divine worship, as is not ^{worship &}
prescribed by God, but brought in by ^{humane}
man. [It is will-worship to observe what ^{traditions.}
God hath not commanded, and to forbear
what God hath not forbidden, for consci-
ence sake.] as going to God by Saints;
worshipping of Angels; *vowes* of conti-
nency, placing of holinesse in meats,
daies, garments, and places. Lastly, the
inventing or using of New Sacraments (as
the Popish Masse, and the five new Sacra-
ments) Adoration of the Altar; and of the
consecrated Elements of Bread and Wine;
together with all religious Ceremonies and
Rites in and about the worship of God,
wherein is placed any holinesse, vertue, ne-
cessity, or efficacy; All such manners and
formes of worship be obhorred of the
Lord, *Col.* 2.18,21,23. *2 Chron.* 28 3,4.
1 King. 12 33. *Ier.* 19.5.

2. Why

Q. Why are such things unlawfull?

A. Because they be *imposed* or taken up for *Conscience* sake, & made the *matter* of Gods worship, according to the Traditions and Commandements of men, without any *Authority* of God, *Ma.* 15. 9, 20. *Esay* 29. 13. *Mar.* 7. 4, 7. *Act.* 17. 25. To place *holiness*, or *sin*, or *duty*, in any invention, and ordinances of Men, is a superstition of deluded and seduced soules.

Q. What is the thing *commanded* in this precept?

A. That we worship God with a pure worship, that is, by those *meanes*, and in that *manner*, as God himselfe hath prescribed (as hath been shewed in the first question) Tell me next:

Q. What be the chiefe *Parts* of Gods outward worship under the New Testament?

A. They be foure. 1. The *a* Preaching and hearing of the Word. 2 ly, The exercise *b* of Prayer, publique and private. 3 ly, The *c* administration of the Sacraments. 4 ly, And singing of *d* Psalmes. *Act.* 2. 42. *Luk.* 4. 16. *Act.* 13. 15. *b* 1 *Tim.* 2. 1, 8. *Act.* 16. 13, 16. *1 Cor.* 1. 2. *c* 1 *Cor.* 11. 23. *d* For singing

ing of Psalms read, *1 Chron.* 16. 7. 9. *Act.* 16. 25. *1 Cor.* 14. 26. with *1 Chr.* 25. 3. *Col.* 3. 16.

2. In what manner must this worship of God be performed?

A. First for the inward man; each part of Gods worship must be performed, ^{Care of the inward man in Gods worship.} *1 In a faith, with feeling affection, b 2. And with a cleane heart. 3. Not c resting in the worke done, but desiring to please God, and expecting a blessing by them, a Rom.* 14. 23. *2 Chron.* 17. 6. *Psal.* 63. 1, 2. *Psa.* 84. 2, 6. *b Ezek.* 33. 31, 32. *Mat.* 15. 8. *Ezek.* 14. 3. *Psal.* 50. 16. *Esay* I. 11. *Iob* 16. 17. *c Jer.* 7. 4, 10, 11. *Hos.* 7. 14. *Zach.* 7. 5. *Mal.* 1. 7, 8, 13, 14. *Mal.* 3. 14. *1 Pet.* 2. 2. [Exercises of Religion must be performed, not only as a duty, but as a means of grace.]

Q. How must Gods worship and service be performed by the outward man?

A. With such humility and reverence, ^{And of the outward man.} as becomes people that have to do with an holy Lord God, *Heb.* 12. 28, 29. *1 Cor.* 11. 22, 28, 29. *Act.* 20. 9 [It is a sin either to *disuse* or to neglect the outward worship of God; or to performe the same carelessly. Reverend Gestures of the Body; as Kneeling, Bowing, lifting up of Hands and Eyes, putting off the Hat, &c. are forbidden

bidden to be given to an Image; therefore they are commanded to be given unto God] 1 Cor. 15. 13. 2 Sam. 6. 3, 7, 8.

Q. What duty is here required, as an *helpe*, to further the outward worship of God.

A. We must provide all such *means*, by which the worship of God may be created, defended and maintained, *Mal. 1. 10. 1 Cor. 9. 13, 14.* [We must pleade for Religion, and be at cost for it: take away Arts, Tongues, Schooles, Colledges, and Maintenance, you will soone have no preaching, nor any worship of God.] Helping service is forbidden to Images, but required for Gods Worship.

Q Why should we be so carefull to avoid Images and *Will-worship*?

A. Because such persons be indeed *hazards* of God; however they say, they do it with good intentions, & in greater honour and reverence to God. [As the unchast Wife doth not love her husband, what ere she professe.] *Prov. 6. 34, 35. Hos 2. 2, 13. 2 Chron. 19. 3. Esay 30. 1.* God will visit this iniquity of the Fathers upon the Children to the third and fourth generation of them that *Hate* him.

CHAP. XXXI.

*Of the third Commandement.**Thou shalt not take the name of the Lord thy God in vaine, &c.***Q.** **VV**hat is the drift of this third Commandement?

A. To provide for the glorifying of Gods great name, in our tongue and doing: that we so *behave* our selves, as God in all things may be glorified. [This Commandement directs us to an holy use of all Religion, and of every thing upon which God hath set his name.] 1 Pet. 4. 11. Levit. 10. 3. Ioh. 2. 16. Ezek. 22. 26. Mal. 1. 13. Ezek. 8. 12. Ezek. 18. 2, 19. Deut. 28. 58. Mat. 5. 16. Mat. 6. 9. Ioh. 11. 4. Ioh. 15. 8.

Gods name } In an Oath,
is taken in } Or
vain, either } **VV**ithout an Oath.

Q. How many waies is it taken in vaine in an Oath?

A. Foure. 1. By *vain*, and *needleffe*, and *customary* swearing in mens common talk: Oaths cannot come *unawares* from a gracious

tious heart, much lesse ordinarily, *Eccles.* 9.2. *Sam.* 3.12. *Mat.* 5.34, 37. *Ier.* 6.7.

Q. How, secondly?

A. By *false* swearing; as when we ^a affirm a fallhood, or deny and conceal the truth, ^b or *falsifie* what we have promised by oath. [This is called perjury.]
^a *Zach.* 5.4. *Mal.* 3.5. *Lev.* 5.1. *Zech.* 8.16, 17. ^b *Psal.* 15.4. *Ezek.* 17.16, 18. with *Judg.* 9.20, 56, 57. 2 *Sam.* 21.1, 7. with *Iosh.* 9.15. Men are perjured, when they goe from what they have promised by Oath, as well as when they sweare an untruth.

Q. How, thirdly?

A. By *wicked* swearing, that is, when by an oath, or vow, we *bind* our selves to doe evill, to doe any thing against charity, piety, justice, duty. [As that I will not come to such a mans house, or that I will be revenged on him: Also all sinfull combinations, Covenants and Oaths, to hide evill, or to set up any pretended good, contrary to Authority, Law, and duty; or contrary to any former Oaths and Protestations All this is wicked swearing: for Gods ordinance must not be a bond of iniquity.] *1 Ki.* 19.2. *Act.* 23.12. *1 Sa.* 25.22.

Hof.

Hof. 10. 2, 3, 4. See Iunius et Diodate in loc.

Q. How, fourthly, do men take Gods name in vaine in an Oath?

A. What they swear by the creatures as many doe by their Faith and Troth, by the Masse, by their Drink, or, as I live, &c. [vainly, customarily, or in passion.]

Mat. 5. 33, 34. Iam. 5. 12. For these things men are damned, *Am. 8. 14. Ze. 1. 5. 8. 45. 23.*

Q. But is it not lawfull to swear before a Magistrate, for the maintenance of truth, justice, and peace among men?

A. Yes: First provided that we swear *Three conditions in* in truth. (the thing sworne, or vowed, *ditions in* must be a *knowne truth.*) Secondly, in an Oath, judgement. (as becomes a wise Christian) Thirdly, in righteousness. (not to the hurt of another.) *Ier. 4. 2. Ex. 22. 10, 11.*

Q. Is it not lawfull to make a vow and promissory Oath, whereby we bind our selves to God, to performe the thing that is gone out of our monthes?

A. Yes; it is with these *two conditions: Of a vow.* First, that the thing vowed & promised be *1.* lawfull to us, and within our power and callings to performe. [Else we take Gods name in vain, if we bind our selves to doe that which is not in our Power, or not law-

full

full for us in our places to performe. [And therefore to vow single life, absolute and blind obedience to superiours, as Popish Priests doe; or to *vow* any thing against our duty, callings, former Vowes and Oathes, they be all unlawfull, and to be broken.] *Num.* 30. 3. *Jer.* 44. 25. *Psal.* 24. 4.

Q. VVhat second *condition* is required in a vow and solemne protestation?

2. A. Because all lawfull Vowes must be performed: therefore we should foresee and *consider*, how meet, lawfull, and profitable, the Oath will be before we sweare, that so we may safely performe our vowes [Our promissory Oathes must be with much caution, and condition: It is a signe not to performe a lawfull Vow.] *Iosh.* 9. 14, 15. *1 Sam.* 14. 44. *Iosh.* 2. 19. *Gen.* 24. 5. *Inag.* 11. 31. a rash vow.

Q. How is Gods name taken in vaine *without* an oath?

3. A. First, by *foolish*, light, *unreuerent* speaking of Gods ^a VVill. Titles, and Attributes; or of his ^b VVord, and ^c works. [As in foolish *admiration*s, O Lord, O sweet Jesus, Lord have mercy upon us, I never saw the like! Secondly, VVhen gamesters thank God for their good *luck*: Thirdly,

Thirdly, when men *jest* with *Scripture-phrases*. Fourthly, when men *speake reproachfully* of Gods decrees. [as if I be predestinated, I shall be saved; if not, I shall be damned, doe what I can, &c.] *a Rom. 9. 19, 20. b Ioh. 6. 60. Jer. 23. 34. Act. 17. 32. c Gen. 4. 24. Mar. 3. 22, 29. 30. Esay 36. 20. Mic. 3. 11. Zech. 11. 5.*

Q. How, secondly, without an oath?

A. VVhen men have *curfings* and imprecations in their mouths. [As a pox, or a plague on thee, the Devill take thee, &c. It is a sinne to *wish a curse* to our selves, or others; as, God *damne* me, would I were *hanged*, &c.] *1 Sam. 17. 43. 2 Sam. 16. 7.*

Q. How, thirdly?

A. VVhen we apply the name *Iesus*, or any other *name* of God, or any *sentence* of Scripture, to Charms, sorcery, or other supernaturall uses. [As to drive away Devils, to doe *cures*, to sanctifie creatures not sanctified by God; as to baptize Bels, &c. this is a false application of Gods VVord.] *Act. 19. 13.*

Q. How, fourthly?

A. VVhen men goe about to *imitate* the miraculous, and extraordinary workes of Christ and the Apostles. [As the Popish exorcisme;

exorcisme; *ex tempore*. Prophecyng of men uncalled and ungifted; laying on of hands to give the Holy Ghost; to make *empty signes*; without effects following, &c. This is a misapplication of Gods power, without promise or warrant; exposing of Religion to contempt, and a taking of Gods name in vaine.] *Act. 19. 13. Act. 8. 18, 19. I Cor. 14. 31, 32.*

2. How, fifthly, is Gods name taken in vain *without* an Oath?

5.

A. When we performe any part of Gods worship *carelessly* & *perfunctorily*. [As when we pray without *understanding* and *good sense*, or for *fashion* and ostentation; when we preach without *preparation*, and for civill complement, or vaingloriously: when we receive the Sacrament, because it is the use at certain times in the year, &c. Now in Gods name taken in vaine by us, though we seem to honour him.] *Jer. 48. 10. I Cor. 14. 11. See Eccl. 5. 1, 2. Mal. 1. 13. 2 Tim. 2. 15. Phil. 15. 16. Lu. 8. 18.*

6.

2. How, lastly, is Gods name taken in vaine without an Oath?

A. When we put Gods Name, Cause, & Religion upon our own worldly, carnall, and base ends and enterprizes. [When Religion

ligion is made a cloak to carry on, or to cover any vile and unjust actions, then is Gods name taken in vain.] *Ier.* 7. 9, 10, 11. *Mic.* 3. 11. *Mat.* 23. 14. *2 Sam.* 4. 8, 11. They put the name of God upon their wicked murther, saying, the Lord hath avenged thee of *Saul*: with *1 Sam.* 26. 8.

2. Why must we be carefull of this Law?

A. Because God holdeth all *prophaners* of his name for most vile persons; who, though they *escape punishment* amongst men, yet shall not escape Gods wrath. [They are under the Law, in whomsoever any of these sins reigne.] God will not hold him guiltlesse that taketh his name in vaine.

CHAP. XXXII.

Of the Sabbath day we consider, the

{	1. Institution,
	2. Change, and
	3. Celebration of it.

Remember the Sabbath day.

2. **W**Hat is the purpose of God in this Commandement?

A. God will have every seventh day set apart, and observed to his honour and worship

Worship, in the duties of Religion, and not spent to our pleasure or profit. [It must be *separate* from other daies.] *Ezek.* 22. 26. *Esay* 58. 13, 14. The Sabbath was instituted chiefly for the *publique* worship of God, *Exod.* 34. 21.

1. Q. Is this Law of keeping one day of seven, for *at* *hol*y rest, still in force?

The Morality of the Sabbath. A. Yes; it hath been from the *beginning*, and shall continue to the end of the world; & it is not in the *power* of man to alter this proportion of time. [as to make the day of rest to be *sooner* or *later*, as on every fift, or on every eight day.] *Gen.* 2. 2. 3. *Heb.* 4. 3, 4. *Exod.* 16. 22, 25. *Mat.* 5. 18. [God created *seven* daies, & no more, and God *rested* from the beginning.]

2. Q. Touching the change of the day. The observation of the *Lords* day for the Sabbath: Is it from *Heaven*, or of men?

A. It is of God, who *changed* the day, though not the number of the day, to the first of the weeke, called the *Lords* day. *Act.* 20. 6, 7. *1 Cor.* 16. 2. *Rev.* 1. 10. *Iohn* 20. 19, 26. [This is a rule; looke what hath been *continued* down to us by the uninterrupted practice of the Churches in all *ages* from the *Apostles* times, and the *first* *linke*

linke of that chaine, that is, the example, practice, *ground, reason*; & analogy thereof is found in Scripture: that is, to be acknowledged of *divine* authority, and not meerly of man: Now such is this of the Lords day, and baptizing of Infants; the Commandement *limits* out the *quotient*, and God by particular *designation* hath pointed out the day, from which none but God can againe alter it.]

3. For the celebration of the Lords day, two sorts of duties are required of a Christian:

Some } Before the day come.
 } When the day is come!

2. What is required of us before the day come?

A. We must remember it, that is, we must be *mindfull* of it before hand; so to contrive and order our *affaires* and *affecti-
ons*, that they may not hinder us in the Lords work, on the Lords day, Ex. 16. 5. 23.

2. What followes hereof?

A. Therefore it is a sinne, first, to reserve some *od chaires*, or *journies*, or merry meetings, to that day: secondly, to *incumber* our selves with more *businessse* then we can conveniently dispatch in six daies.

[As to take in more worke more writing, more Merchandize, &c. In this kinde, Brewers, Tailors, Millers, Treaders of Wine, fatts, and men of other occupations doe greatly offend, as many as doe not order their business to end with the week; that so their calling may stand still, and their hearts be fitted to meeete God in his Ordinances.]

Q. Whē the day is come what is our duty?

A. It is two-fold: First, we must rest from all businesse of our callings, in heart, in act, and in tongue, both we and ours. [The Law is spirituall, and binds the inward man.] *Neh. 13. 15, 16, 17. Exo. 34. 21. Exod. 31. 15, 16. Jer. 17. 24.*

2. What, secondly?

A. This rest must be an holy and sanctified rest; it must not be a brutish rest. [There is a difference between the rest of an Ox, and of his Master.] *Esay 58. 13.*

Q. What duties are required to an holy rest?

A. Foure: First, we must prepare our selves for a publick worship in the morning, by examination of our wants & waies, and by Prayer, both by our selves alone, and with our families, for Gods blessing on the Ordinances, for the edification of our

our selves and others. [They that come without praying, goe away usually without a blessing.] *Exod. 19. 10.*

Q. What second duty is required?

A. We must be diligent to come to the publike assemblies, *timely, reverently,* and with our company if we have any, *Act. 15. 21. Luk. 4. 16. Ezek. 46. 10. Act. 10. 33. Plal. 42. 4. Heb. 10. 25.*

Q. VVhat, thirdly?

A. I must religiously joyne with the Congregation in the duties there performed; as in ^a Prayer, ^b praising and singing; ^c attending to the VVord read or Preached, & ^d participation of the Sacrament, *Eccl. 5. 1. 1 Cor. 14. 26, 27. Act. 16. 13. Mar. 8. 1. 19. 2 Chr. 5. 13. Cal. 3. 16. Act. 13. 15. 16. Lu. 4. 20. 1 Cor. 11. 21. Act. 2. 42. Act. 20. 7.* [It is a fault in the congregation to divert our selves from the exercise in hand, to private reading, or talking, or gazing about; we must make one in every exercise of Gods worship.]

Q. VVhat fourth duty is required to the sanctifying of a Sabbath?

A. After the Assembly is dismissed, I must spend the other time in meditation, and reading of Gods word, in prayer,

and conference of that we have heard, to the edification of our selves and families.

Act. 17. 11, 12. 1 Cor. 14. 35. Gen. 18. 19.
[These be the duties of the day.]

2. Is all work simply unlawfull to be done on the Sabbath day?

Three sorts
of workes
lawfull on
the Sabbath
day.

A. No; workes of *mercy* to a man or beast; *b* workes *about* the worship of God, and workes of *true necessity*, may be done. [God will have *mercy* rather then sacrifice. It is therefore lawfull to ring bells to call the people together; to *travell* to a Sermon, to *dress* our Meat, to *Milk* our kine, to *set watch & ward*, & such things as belong to the meet comfort of mans life; man is not made for the Sabbath, but the Sabbath for man.] *a Luk. 13. 11, 15. Luk. 14. 1, 5. Exod. 12. 16. 1 King. 8. 65. Mat. 12. 1, 7, 11. b Mat. 12. 5. Neh. 13. 19. John 7. 23. 2 King. 4. 23.*

2. Why must we be carefull of this Law?

A. Because if we make conscience of the Sabbath day, we shall be *blessed* in our soules, and in the labours of the weeke daies. [Tis a *blessed day*; the day is not capable of blessing, or a curse in it selfe, but to the *observers* of it, it is a day of *blessing*.] *Esay 56. 4, 6. Neh. 13. 18. Jer. 17. 24, 25.*

C H A P. XXXIII.

*Of the fift Commandement.**Honour thy Father and Mother, &c.*

THIS Commandement shewes our duty, as we stand in *relation* one to another; as the duty of Children, Servants, VVives, Subjects; & the *reciprocall* duties or Kings, Husbands, Masters, Parents, *Eph. 6. 2, 4, 9.*

Q. Who are meant hereby *Father and Mother?*

A. Not only our *naturall* Parents, but all such as God hath linked to us, and set over us, in office and authority, or other prehemineny above us, *Esay 49. 23. Job. 29. 19. 2 King. 5. 13.*

Q. What is meant by *honouring* of them?

A. It is to *render* unto every one his dues, that is, such *respect* as is due to his place, calling, or other dignity and prehemineny which God hath bestowed on him, and will have to be acknowledged in him, *Rom. 13. 7. 1 Pet. 2. 13. 1 Pet. 5. 5. Gen. 41. 40, 43.*

To begin with the duties of Parents, and Children,

Duties of
Parents.

Q. If I be a Parent, What is my duty to my Children?

1.

A. The duties of Parents to their Children be *five*: First, to ^a *nurture* them in the knowledge and feare of the Lord; to train them up to Heaven; to *instruct* them in their duties, and to ^b *observe* and correct their vicious inclinations, ^a *Eph. 6. 4. Dent. 6. 7. 2 Tim. 3. 15.* ^b *Prov. 19. 18. 1 Sa. 3. 13. 1 King. 1. 6.*

2.

Q. What is the second duty of Parents?

A. In all things Parents must shew themselves *patterns of Godlinesse*, and not bane their Children by their irreligious examples; which makes both their own *counsels at home*, and the helps of education *abroad*, to be unfruitfull unto them, *Psal. 131. 2.*

3.

Q. What third duty?

A. Parents must *cherish*, protect and provide for their Children of substance *honestly gotten*, *2 Co. 12. 14. Ge 30. 30. Jo 7. 24.*

Q. What fourth duty belongs to Parents?

4.

A. When their Children are grown up, to fashion them to good ^a *manners* to assist and direct them in *choice* of the ^b *callings*, and ^c *Marriages*. [And in other

other things wherein children want help of Governours. ^a Job 32.6. ² Ki. 2.23. ³ Job 29.8. ^b 1 Sam. 1.28. ^c Gen. 24.2. 1 Cor. 7.38.

2. What fift duty?

A. Parents must not ^a provoke nor discourage their Children, by disgracing or reviling them; ^b nor by withholding thing necessary for them; nor by *unequall loves*, making a difference of Children upon outward respects, to the just grieve of the other, ^a Col. 3.21. Eph. 6.4. ^b Gen. 37.4. Deut. 21.15,17.

2. If I be a Child, What is my duty to my Parents?

A. The duty of Children to their Parents, is *threefold*: First, to *love*, reverence, and obey them, though they be poore folkes, Eph. 6.1. Mal. 1.6. Luk. 2.51. Pro. 30.17.

The Childs duty.

1.

2. What's the second duty of Children?

2.

A. Not to ^a *maist* their Parents, but to support and ^b *cherish* them in all their wants and weaknesses, ^a Prov. 19.26. ^b Mat. 15.4,6. 1 Tim. 5.4,8. Gen. 47.12. Job. 19.27.

2. What's the third duty of Children?

3.

A. To receive the *instructions* and *corrections* of their Parents, and not to grieve them

them by obstinacy and stubbornnesse,
Deut. 21. 18, 19.

Q. What followes hereof?

A. They be *naughty* children, (children of *Belial*) that ^a *inwardly* despise, or ^b *outwardly* revile, mock and disobey their Parents, causing shame and *griefe* unto them by their unkindnesse, unthankfulnesse, and other licentious living. ^a *Deut.* 27. 16. ^b *Lev.* 20. 9. *Gen.* 9. 22, 25. *Ro.* 1. 30.

CHAP. XXXIV.

The duty of Masters and Servants.

2. IF I be a Master, What is my duty to my servants.

A. There be *four* duties of Masters: 1. they must give to their servants things *equall* and just, that is, *equall* ^a *commands*, *equall* *workes*, ^b *equall* *wages*, taking ^c *care* of them both in sicknesse and in health. [Avoiding cruelty & hard usage; contenting themselves with that which a well minded servant may with a good conscience and honest care performe.]

^a *1 Cor.* 7. 23. *Exod.* 5. 18, 19. *2 Sam.* 24. 4. ^b *Mal.* 3. 5. *Jam.* 5. 4. *Deut.* 24. 15.

Gen:

Gen. 31. 6, 7, 12. c 1 Sam. 30. 12, 13. Prov.
31. 15. Mat. 8. 6.

Q. What's the second?

A. Masters must not be *froward* and
threatning to them. [Rebukes must be
sparing, and with moderation, else our
service will be their bondage, Eph. 6. 9.] 2

Q. What's the third?

A. Masters must heare the cause & grie-
vances of their servants, Job 31. 13, 14, 15. 3

Q. VVhat's the fourth duty of Masters?

A. They must *chuse*, ^a and *encourage*
godly servants, or else labour to make
them such by ^b *instructing* them, by re-
buking & *restraining* them from ill com-
panies. [Such as have spent their time with
us with love and fidelity, the greatest
reckoning is to be made of them.] Prov:
27. 18. Act. 10. 2, 7. Psal. 101, 6, 7. Gen. 30.
27. Gen. 18. 19. Exod. 20. 10. 4

Q. If I be a *Servant*, VVhat is my duty
to my Master?

A. There be *three* duties of Servants:
1. They must doe *service* to their Masters
faithfully, willingly, desirous to please
them well in what they doe, not crossing
and answering againe, not slubbering o-
ver businesse for fashions sake, Eph. 6. 5,
6, 7. 1

6,7. *Gen.* 31.6. *Tit.* 2.9.

Q. What's the *second* duty of Servants?

2. A. They must not *steal* and purloine, but procure their *Masters* credit & profit what they can, *Tit.* 2.10. *Gen.* 31.38, 29.2 *Sam.* 12.28.

Q. What's their *third* duty?

3. A. They must *submit* to the instructions, and beare the rebukes of their Masters, without *stomach* and murmuring, *1 Pet.* 2.18. *Gen.* 16.9.

Q. This is the Servants duty: What followes hereof?

A. Therefore they be *naughty* Servants, that be *idle*, and slothfull, & *untrusty*, not caring for their Masters credit or profit, or whether they be pleased.

The duty of Kings and Rulers, and Subjects under them.

Q. VVhat is the duty of Kings and Rulers?

1. A. They must study to *preserve* the people in ^a wealth, ^b peace and godliness, *protecting* them from wrongs, and they themselves must not ^c oppress them in any kind, by violence, or ^d wresting of judgment. ^a 2 *Sam.* 1. 24. ^b

1 Tim.

1 Tim. 2. 2. Dent 17. 17. ^c Ezek. 46. 18. 2 Sam. 23. 3. Mic. 3. 9, 10, 11. Mic. 7. 3, 4. 2 Chro. 16. 10. 2 Chr. 10. 4. d Amos 5. 7.

Q. What other duty is there of Kings and Magistrates?

A. They must be a terror to the evill, & an encouragement to the good, Rom. 13. 3. Amos 5. 10. Mic. 3. 2.

Q. What due from Subjects and inferiours, to their Kings and Rulers?

A. First, obedience to all their lawfull Subjects commands. [In the Lord.] Tit. 3. 1. 1 Pet. 2. 13. Eccl. 8. 2. For the Lords sake, and in regard of the Oath of God.

Q. What, secondly?

A. We must render unto them their dues of Tribute and custome, as it doth belong to them by any right of Law, Statute, custome, or otherwise, Ro. 13. 4, 6, 7. Mat. 22. 21. [Tribute is a duty, not a curtesy, & men sin if they withhold it; for they attend continually upon our good.]

Q. What followes hereof?

A. They are naughty people that ^a inwardly despise, or ^b outwardly curse and revile, or disobey, and ^c rise up against their Rulers, or withhold their dues. ^a 1 Sa. 10. 27. Eccl. 10. 20. 1 Ki. 21. 13. ^b Act. 23. 5. Josh. 1. 18. ^c 1 Sam. 24. 6.

Q. But

Q. But is it lawfull in no case for Subjects to rise up in Armes against their lawfull Sovereigne?

A. No, in no case; ^aNo *supreme Power* whatsoever, or wheresoever residing, ought to be resisted by those that are under them, bespecially if they have sworn Allegiance unto them. ² 1 Sam. 24. 6. Rom. 13. 2. VVhosoever resisteth the Power, resisteth the Ordinance of God: The Powers are not from *beneath*, but from *above*. Joh. 19. 11. There is no power but of God, Ro. 13. 1. with Ps. 82. 6. He is the *Minister* of God. Rom. 13. 4. God is the *Sovereigne*, Lord of the VVhole earth, and Kings are his *deputies*, and Vicegerents; in them God is resisted, & they that resist shall receive to themselves damnation, Pro. 30. 31, 32. & a King, against whom there is rising up. If we cannot with good conscience obey them, yet we must be subject, and submit unto them, 1 Pet. 2. 13, 14, 16. Ezek. 17. 15, 16. Judg. 9. 19, 20, 24, 45, 56, 57. see.

C H A P. XXXV.

Duties of Husband and Wife.

THE duties of Husband and VVife: some be *common* to them both; some *secular* to the Man or VVoman alone.

Q. VVhat be the duties of Man and VVife, *common* to them both?

A. Five: First, for our *choyce*; we must marry in the Lord, that is, with such as joyn with us in the *faith & worship* of the same true God, 1 Cor. 7. 39. 1 King. 11. 2. 7. 11. 2 Chron. 21. 6. Gen. 24. 3. 6. 2 Cor. 6. 14, 15, 16. Mal. 2. 11.

Q. VVhat, secondly, is their duty?

A. To pittie and doe good each to the soule of others; to bring one another from errorr and darknesse, to be heires of the grace of life. 1 Cor. 7. 16. 1 Pet. 3. 7.

Q. VVhat, thirdly?

A. Mutuall *helping* each of other in counsels, care, and bearing the burthen of the family; especially they must, as *yoke fellows*, joyn together in setting up Religion in the family. [They must draw in one yoke, and one way, in a good thing: the burthen must not be cast on one, through

through the sloth, nicenesse, voluptuousnesse, and pride of the other.] *Gen. 2. 20. 24. 1 Sam. 25. 17, 24, 25.*

Q. What, fourthly?

A. They owe one to another conjugall ^alove and ^bloyalty, whereby they must love and delight one in another above all others, ^bbearing one anothers burthen and infirmities. [As sicknesse, sillinesse, poverty, frowardnesse; and not by rigorous, churlish and hardning wayes to vex one another.] ^a*Heb. 13. 4. Gen. 20. 16. 1 Cor. 7. 12, 13. Eph. 5. 28, 29, 31. Col. 3. 19. Gen. 16. 6.*

Q. What, fifthly, is their duty?

A. Mutuall *benevolence*, in a moderate and seasonable use of the marriage bed. *1 Cor. 7. 4, 5. Lev. 18. 19, 25. 1 Thes. 4. 4, 5.*

Q. What is the duty more peculiar to the Wife?

A. She must be ^aa sober minded in all things, discreet, ^bkeep at home, ^cobedient to her Husband, and ^dof a gentle and meeke spirit [It is a false commendation of women to be of a *great spirit*, to take upon them over their Husbands, to ruffle it, and bring him under; leave that for *Zipperah & Vashi*, *Exod. 4.*

25, 26. *Hest.* 1. 12, 17.] ^a*Tis.* 2. 4, 5. ^b
Prov. 7. 11. *1Tim.* 5. 13. ^c*1Tim.* 2. 12.
Gen. 3. 6. *Col.* 3. 18. ^d*Prov.* 31. 26. *1Pet.* 3.
 3, 4. A chearfull, curteous, modest, mild spi-
 rit becoms a Christian woman; a christian
 Wife must not be fullen, nor taunting; not
 bitter, nor captious and untractable, nor
 domineering, nor vain, in false adornings
 of haire naked breasts, costly attire, and
 such like shewes and witnessles of an un-
 governed and unsanctified heart.]

Q. What is the duty more peculiar to
 the Husband?

A. To dwell with the Wife according
 to knowledge giving honour to her, as to
 the weaker vessell, that is, not overbeating
 any thing contrary to her credit, place, &
 comforts; but fitting employments, accor-
 ding to her abilities; making up in love
 and wisdom, what is defective in her
 weaknesse, *1Pet.* 3. 7. [What beautifull
 Christians should we be, if we were care-
 full to performe and shew the power of
 Religion, in discharge of the duties that
 belong to us in our severall relations; he is
 an hypocrite that is forward in common du-
 ties of Christianity, & is not alike carefull
 of the particular duties belonging to his
 relation & calling.].

M

There

There be other relations of men who ought to give honour one to another: as *Pastours* and *People*, young and aged, rich and poore, &c.

Q. If I live under a *Pastour* or Minister of Gods Word, What is my duty to him?

1. A. The *Peoples* duty to their *Ministers* is threefold, First, to ^a esteeme them very highly in love, for their workes sake. Secondly, to ^b provide them liberall and honourable maintenance, to uphold the dignity of their callings, ^a 1 *Thes.* 5. 12, 13. 2 *King.* 4. 10. *Gal.* 4. 13, 14. *Ier.* 38 4, 9. ^b 1 *Cor.* 9. 6, 10, 13, 14. 1 *Tim.* 5. 17. That double honour is spoken of their maintenance; it is a sinne to make him a poore despicable man, *Gall.* 6. 6. in all good things.
- 2.

Q. VVhat is the third duty of people to Ministers?

3. A. To suffer themselves to be guided & amended by their wholsome and faithfull doctrines, *Heb.* 13. 17. 2 *Tim.* 4. 15. [These are not duties of *courtesy* & good nature, but of *conscience* before God, who will require a strict account of all the *derision*, *slanders*, *hard usage*, and *uprisings* against their *Ministers* persons, calling, doctrines, and godly admonitions, as if it were a glory

glory to keep them *under*, or to carry on a foolish disorder against them, &c. *Hos*: 4.4. *Mat*. 22.6, 7. 2 *Chron*. 36.16, 19. *Act*: 4.2, 3, 24. *Rev*. 11.5. See 1 *Cor*. 4.11, 12, 13. *Jer*. 26.15.

Q. VVhat is the *Ministers* duty to the flock?

A. 1. He must goe in and out *before* them in a (a) *blamelesse* conversation. 2. & (b) *feed* them with wholesome doctrine (b) *plainly*, diligently (b) and *faithfully*, separating between sheep and goats; between pretious and vile; having (b) *compassion* on the ignorant, and them that be out of the way.

1.
2.

(a) 1 *Tim*. 4.12. *Tit*. 1.6. *Levit*. 21.4, 21. (b) *Tit*. 1.9. 2 *Tim*. 3.16. *Jer*. 23.28. (c) 2 *Cor*. 4.2. 2 *Tim*. 2.2, 25. 2 *Cor*. 12.15. (d) *Ezek*. 13.10, 19, 22. *Jer*. 15.19. (e) *Mat*. 19.36, 38. *Zach*. 11.15. *Heb*. 5.2.

Q. There be *whom* God hath made eminent above us in *gifts* of mind, *birth*, *age*, or *estate*; and we must honour *whom* God hath honoured: What is our *duty* to such.

A. To *acknowledge* their *gifts*, and *reverence* their persons; especially if they be found in the way of *righteousnesse*, *Le*. 19.32. *Pr*. 16.31. *Es*. 3.5. *Da*. 2.48. 1 *Ti*. 5.1.

Q. And what is *their* *duty* back againe to *Inferiours*?

M 2

A.

A. They must not *disdain*, nor *dispile* others that be *below* themselves in gifts or estate, but rather to be *beneficiall* to them, by their countenance, good example, & *best use* of their gifts, *Jam.* 2. 2. *Job.* 29. 15, 16, 17. *Luk.* 8. 3. *1 Tim.* 6. 17. *Tit.* 2. 2. [All *tallents* are given for use; as the *eye* receives not light for it selfe, nor the *stomack* meat for it selfe, but for the body.]

Q. Because all men are to be *honoured*, and we must not doe any thing whereby our brother is set at *nought*: Tell me how *equals* ought to behave themselves on to-wards another? [As fellow-servants, fellow-Ministers, fellow-Citizens.]

A. They must be *curteous* one to another, & *respectfull*, giving honour one to another, not provoking, envying, or disgracing one another, *1 Pet.* 2. 17. *Rom.* 12, 10. *Mat.* 23. 6. *Gal.* 5. 26.

Q. Why must we be carefull of this Law?

A. Because God hath *annexed* outward blessings to the conscionable performance of the *duties* herein contained, namely, *long life*, & *wel. being*. [It shall be well with thee, and thou shalt live long.] We must take all outward promises with this condition, *viz.* so farre as they shall be expedient

pedient for the health of our soules, and not to the hurt of them; Gods children have long life, health, &c. or the blessing of them.]

C H A P. XXXVI.

Of the sixth Commandement,

Thou shalt not kill.

Q. **W**hat is the purpose of God in this sixth Commandement?

A. 1. To provide for the safety and preservation of mans life. 2. And it forbids all unmercifulness & cruelty, whereby the life, or wel-being of the life of another is prejudiced and impeached. [We must not, 1. Harme our own, or anothers life. 2. Nor wish in affection, any impairing of the same. Nor, 3. Signify by tokens any such desire.] *Mat. 15. 19.*

This Comman- Inwardly,
dement is broken } Outwardly.

Q. How is it broken inwardly?

A. Two waies. First, by rash and unadvised anger. [Now anger is an inward motion of displeasure against another, inclining the hart to wish or practice evil to another;

another; there is a *just* anger against the sinnes of others: but sinfull anger is that which is conceived upon *surmises*, & false causes; or else is excessive in the measure, and continuance; of evill in its effects, moving us to doe evill.] *Mat.* 5. 22. *Eph.* 431. *1 Sam.* 1. 19 20. *Prov.* 14. 29.

Q. How, secondly?

2. A. By *hatred* and malice, *envy* and desire of *revenge* against another. [This is the *murder* of the heart.] *1 Ioh.* 3. 15. *Coh.* 3. 8. *Rom.* 12. 19 *Obad.* v. 10, 12.

Q Is all *revenge* unlawfull?

A. All *private* revenge is unlawfull: but God hath set the *Magistrate*, in his stead, to take vengeance upon a Malefactor, and to right our wrongs for us, *Prov.* 20. 22. *Rom.* 13. 4. *Rom.* 12. 17. *1 Sam.* 25. 26, 35.

3. Q. How is this Commandement broken outwardly?

A. Many waies: First, when the murder of the heart doth breake forth and discover it selfe in *dogged* and *wrathfull* looks and gestures, *Mat.* 5. 22. *Racha* *Gen.* 4. 5. *Mat.* 27. 39. *Psal.* 22. 13. *Gen.* 21. 9. *2 Sam.* 13. 15. [All *disdainfull* and *scornfull* carriage; as the *fleering* of the countenance, laying out of the tongue, grinding

ing of the teeth, biting the nailes, shaking the head, stamping with the foot at one, or any other *gesture* and carriage, whereby thy brother is set at nought, is a sinne against this commandemen; this is to say, *Racha.*]

Q. How secondly?

A. When the wrath and malice of the heart breaks forth into evill *speeches*; as railing, ^b scoffing, ^c brawling and chiding, ^d accusing, upbraiding ^c and threatening, &c. These shew the *venome* and *rancor* of the heart, and are the *murder of the tongue*; this is to say, *Thou foole.*]

^a *Psal.* 59. 7. ² *Sam.* 16. 8. ^b *Mat.* 27. 40, 43. ² *Kings* 2. 23. ^c *Eph.* 4. 31. *Tit.* 3. 2. ^d *Psal.* 52. 4. *Ezek.* 22. 9. ^c *Act.* 9. 1. In all which places you see, that Railing, Scoffing, Brawling, Accusing, Threatning, and such like, are here forbidden.

Q. How, thirdly, doe men sin against this Law outwardly?

A. When anger and fury breakes forth into *blowes*, so that we strike, wound or maim another, *Act.* 23. 3. *Exod.* 2. 13. *Exod.* 21. 18, 20, 22.

Q. How, fourthly?

A. In the grosse act of murder, that is, when

when men lay violent hands on ^a themselves, or ^b others, to the taking away of their life; ^c or else by Counsell, wishing, approbation, or any other way are consenting to the killing of themselves or others.

^a 1 Sa. 31. 4. 2 Sa. 17. 23. Mat. 27. 5.

^b Gen. 4. 8. ^c 2 Sa. 12. 9. 1 Kings 21. 10, 13. Mat. 14. 8. Act. 8. 1. Act. 22. 20. [It is a fearfull sin, Nu. 35. 31, 33.] Judg. 9. 24.

Q. How else doe men become guilty of murder in the sight of God?

4.

A. VWhen we ^a neglect the means of life and health; or else by ^b surfetting and drunkenness impair our own or anothers health; or else do desperately cast our selves and others into dangers, and siones, which are punishable by death. ^a 1 Tim. 5. 23. ^b Rom. 13. 13. Hab. 2. 15. ^c 2 Sa. 23. 15, 17. Job. 11. 8, 9. d 1 King: 2. 23.

How, lastly, do we become guilty of blood in the sight of God?

5.

A. By unmercifull and cruell dealings with others, using oppressions & extremities against them, Esay. 1. 15. Es. 3. 15. Jer. 22. 7, 13, 17. Mic. 3. 2, 10. Luk. 11. 39. Ezek. 22. 7, 13, 27. [Such persons are compared to Butchers, to Grinders, to Thieves, to Wolves, and they are murderers in the sight of God.]

Q.

Q What is here *commanded* in this Law?

A. All workes of *sobriety*, meeknesse, and *mercy*, whereby the life of my selfe or neighbour is preserved. [We must put on ^a bowels of *mercy*; we must ^b speak good unto them; ^c defend, and ^a relieve them as we can.] ^a Col. 3. 12. ^b Gen. 31. 29. ^c Exod. 2. 13. Jer. 26. 24. ^a Luk. 10. 37.

Q. As there is a life, so there is a *murdering* of the soule, as well as of the body, and he is a Mortherer that kills his owne soule, or the soule of another, *Att.* 20. 26. What doth God require of us in this regard?

A. That we should not ^a plunge our selves, or others, into *sin* and *heresy*, by *rejecting* or *corrupting* the food of soules, Word, nor by any other *seducement* whatsoever; but ^b rather to bring our selves, and others, to a love of the truth, and *labouring* after the bread of life. ^a Ezek. 33. 8, 9. Ezek. 34. 4. ^a 2 Cor. 7. 2. ^a 2 Pet. 3. 16. ^b Tit. 3. 11. ^b 1 am. 5. 20. ^b 1 eh. 4. 10, 14, 26. ^b Jude v. 20, 21. ^b H. 6. 3. 13.

C H A P. XXXVII.

Seventh Commandement.

Thou shalt not commit Adultery.

Q. **W**Hat is the drift of this Commandement?

A. To provide for the *chastity* of our selves and others: Wherein God doth,
1. Require a *clean heart and body*. 2. And *forbiddeth* all words & gestures that may *found* and *allure* to *uncleannesse*. *Mat. 5. 28. 1 Thes. 4. 3, 4.*

This Comman- } Inwardly,
dement is broken } Outwardly.

Q. How inwardly?

A. By filthy *imaginations* and *desires* of the heart, though they never break forth into the outward action. [that's the *adultery of the heart.*] *Col. 3: 5. 1 Cor. 7: 9. Gen. 39 7. 2 Sam 13. 2.*

Q. How is it broken outwardly?

A. Three wayes: First by a *wanton behaviour* in *b apparell*, *c countenance*, *d gesture* and *gate*, or any other thing *belonging* to the *externall deportment* and *carriage* whereby the *unchastity* and *lightness* of the mind is *discovered* or *procured*

[As

As mixt and lascivious dancings, dalliance, painting, naked breasts, haire, &c.]

Gal. 5. 19. 1 Cor. 6. 9. effeminate, Rom. 3. 13. *chambering*, that is, familiar conversation with women in private, ^b1 Per. 3. 3. ^cEsay 3. 18. ^c2 Pet. 2. 14. ^cProv. 6. 25. ^c2 Ki. 9. 30. ^dJob. 31. 1. ^dEsay 3. 16. ^dProv. 7. 13.

Q. How secondly?

A. By wanton words; by light, filthy, and rotten jestings, and communications.

[This is the *adultery* of the tongue: Here then is condemned the reading & singing of *lascivious bookes* and poems, use of *lascivious pictures*, &c. The memory must not be loaded, nor the tongue exercised, with such vain, loose, broad speeches. He that would be free from *adultery*, must make conscience of wanton words and behaviour.] ^cEph. 4. 29. & 5. 3, 5. ^cCol. 3. 8.

Q. How thirdly?

A. By all bodily ^auncleanness with another. [Whereof there are many degrees; as ^bunlawfull marriages, ^cunseasonable use of the marriage bed, fornication, ^dadultery, ^eincest, and all ^funnaturall mixtures.] ^a1 Cor. 6. 9. ^aHeb. 13. 4. ^aDent. 27. 20, 23. ^b1 Sam. 25. 44. ^bMark. 6. 18. ^cLevit. 18. 18. ^cEzek. 22. 10. ^dProv. 2.

17. *Mal.* 2. 14, 15. (e) 2 *Sam.* 13. 12. 14. (f) *Rom.* 1. 24, 26, 27.

Q. Is not the judgment of God revealed in speciall manner against unclean persons?

I.

A. Yes *divers* waies: 1. Not only in their (a) bodies, estates, (b) name and (c) posterity: but 2. The Lord doth also smite them with (d) foolishnesse of judgment, (e) distress of conscience, (f) with a secret dislike of honest & good men, & with hardness of heart, to hide their filthinesse with lying, perjury, (g) murder, &c. (a) *Pr.* 5. 10, 11. (b) *Prov.* 6. 33. *Iob.* 31. 9, 10, 11. (c) *De.* 23. 2. *Hos.* 4. 13. (d) *Hos.* 4. 11. (e) *Prov.* 7. 26, 27. *Prov.* 5. 3, 4. *Psal.* 51. 10, 11. (f) *Prov.* 7. 8 (g) 2 *Sam.* 11. 6, 13, 15.

Q. What things are commanded as means and helpes of preserving chastity, and a voiding bodily uncleannesse?

I.
2.

A. Foure: first, (a) temperance in meats and drinckes. Secondly, (b) chaste and good company. (a) *Prov.* 23. 33. *Ezek.* 16. 49. *Gen.* 19. 32, 33. (b) *Pr.* 5. 8. *Pr.* 13. 20. *Ec.* 7. 26.

Q. What be the two latter helps?

A. Thirdly, (a) shamefastnesse, & modest behaviour. And Fourthly, (b) lawfull marriage. (a) 1 *Tim.* 2. 9. *Ier.* 33. [We are in danger

anger to lose the jewels, if we lose the ey. ^b 1 Cor. 7. 2, 9, 36.

2. Is it not then a *searfull* sin to tolerate *Stewes*, and *brohibit* marriage?

A. It is the doctrine of *Devils*, befitting the Church of *Rome*, which is spiritually *Sodome*. 1 Tim. 4. 1, 3. Det. 23. 17, 18. Rev. 18. 8.

CHAP. XXXVIII.

Of the eight Commandment.

Thou shalt not steale.

2. **W**hat is the drift of this Commandment?

A. To provide for the preservation of mans outward estate. 1. Wherein God forbiddeth all *Wronging* of our neighbour in his goods, together with all unlawfull waies of getting. 2. And requireth ^b equity and uprightnesse in mens dealings. ^a Eph. 4. 28. ^b Levit. 19. 35. 36. Mic. 6. 8.

2. What is meant by *stealing*?

A. All getting ^a and keeping ^b of that which belongs to another, against his knowledge and consent, whether it be done secretly ^c or openly, by fraud or under

under colour of Law and Right. ^a *Exek.* 22. 13. *Ier.* 17. 11. ^b *Mic.* 6. 10. *Iob.* 20. 15.
^c *1 King.* 21. 15. *1 Cor.* 6. 8. *Luk.* 19. 8.

Q. How doe men become guilty of the sinne of stealing?

Five waies
of stealing.

1.

A. Five waies: First, by downright robbery, and secret filching and porloyn-
 ing. [As robbing by Land or Sea; con-
 cealing of things found, or lent.] *Zach.* 5.
 3, 4. *Iosh.* 7. 11, 22. *Levit.* 6. 2, 3. *Esa.* 1. 23.

2. How Secondly?

2.

A. By hard, unreasonable, and *fraudu-
 lent bargaining* in buying, selling, and o-
 ther like contracts wherein, we gain from
 our brother to his losse and grief, working
 upon his *weakness*, or *necessities*. [These are
 as bad as an High way theefe.] *Lev.* 19.
 11. *Am.* 8. 4, 6, 8. *1 Thes.* 4. 6. *Zeph.* 1. 9. *Ier.*
 22. 13. [And of this theft are guilty all
 such persons, 1. As *engrosse*, enhance, and
 falsifie commodities. 2. They that sell
crackt titles, or things they should *not* sell,
 as places of *justice* and judicature, places
 of *charity* and piety, as *Parsonages*, and
spirituall promotions, places in *Colled-
 ges*, *Hospitals*, &c. They that use *false
 weights* or *measures*. *Racking* of *ten-
 nants*, and all men that use *more wit* then
conscience

a E conscience in dealings. All kind of oppression
is theft.]

Q. VVho thirdly, are guilty of *theft*
before God?

A. They that by force, or pretence of Law,
wrest things from their neighbours, or
drive the to *unreasonable* compositions.
[Such are the removing of *Land-marks*,
and forced *inclosures*; forcing of a VVoman
to sell her jointure, or Children their
inheritance; also prolonging of *Law-sutes*;
tiring poore men, & overpowring them by
Bribery, Friendship, &c. These are great
thefts; but God can, and doth hamper
them.] *Prov.* 22. 28. *Mic.* 2. 1, 2, 8. *Mal.*
3. 5. *Ezek.* 22. 12. *1 Sam.* 12. 3.

Q. How, *fourthly*, are men guilty of
theft before God?

A. By *lending*, or *borrowing*, to the de-
ceiving and oppressing of our brother.
[Sometimes the Lender gripeth the Bor-
rower, and sometimes again the Borrow-
er deceives the Lender.] *Ezek.* 22. 12. *Psal.*
37. 21. *Rom.* 13. 8. [Tis not a sin be borrow
for ons need: yet to borrow *without* cause,
or to maintain pride and idlenesse, & be-
yond our abilities to pay, that is evil.]

Q. Under the name of theft is forbid-
den

den all *unlawfull* waies of gaine: Tell me then: How *filthy*, doe men sin against the Commandement in outward act?

5. A. By using *unlawfull callings*, and *ungodly practises*, to get their livings [A doe Gamesters, Jugglers, Stage-players, Rope-dancers, &c. also they that *sel justice* or the gifts of the Holy Ghost; or else expose their *bodies* for hire, or their *wits* and pens to get money by filthy Poems, fables and foolish writings, &c.]. *Act. 16. 16, 19. Act. 19. 24, 25. Dent. 23. 18. Mat. 4. 9. Lu. 18. 8. Mat. 26. 15.*

Q. Thus we wrong our Neighbour in his goods *outwardly*; there is a *these* also of the heart, *Ma. 15. 19.* Tell me then: how doe we sin against this Commandement *inwardly*?

A. Two waies: First, by *grudging* and *wishing evill* to the prosperity of others, or plotting their dammage, *Psal. 73. 3, 21. 22. Dent. 22. 1.*

Q. How, secondly?

A. By *Covetousnesse* and discontentednesse with our own estates, *Eccles. 5. 10. 1 Tim. 6. 10. Prov. 15. 27. Esa. 32. 7, 8. Prov. 30. 15. Hab. 2. 5. Heb. 13. 5.*

Q. How doth *Covetousnesse* discover it selfe;

selfe; [No man will yeild himselfe to be a Covetous person.

A. 1. A covetous person spendeth many pretious thoughts and delights upon abundance. *2.* He placeth much credit and cōfort in that treasure. *3.* And for attaining thereof, he will do mean thingt, yea sinfull things, and bidden things of dishonesty: [He covets & desireth more then he dare, to pray for: that's a Covetous person.] *Ezek. 33. 31. Ecc. 4. 8. Pro. 28. 20. Eph. 5. 5.*

Three signs
of a Covetous
person.

Q. Thus of things forbidden. What doth the Lord require of us in this Commandement?

A. Foure things: First, to worke with our hands the thing that is good, that is, to be diligent in a Lawfull calling, *Eph. 4. 28. 2 The. 3. 8, 10. Pr. 10. 4. Ge. 2. 15. Ge. 3. 19.*

Q. VVhat, secondly?

A. Frugality and providence, in using our goods according to the rules of Charity and justice, *Ioh. 6. 12. Psal. 112. 5.*

Q. What, thirdly, and fourthly?

A. 3. To deal justly with our Neighbour; *a* to help him in his estate. *4ly,* And if we have wronged him, to *b* make restitution. *a Deut. 22. 1. 1 Sam. 25. 16. Gen. 30. 33. 1 The. 4. 6. b Gen. 43. 12. Job. 20.*

15.18,20. Ezek.33.15. Luk.19.8. Mat. 27.7. Philem.v.18,19.

2. How doe men sin against their own estates.

A. By idlenesse & wastfulnesse impairing it. [No man hath power over his own goods, to wast them in rioting, in clothes, building, gaming, sports, &c. as he pleaseth: but we must use them as stewards, who are to bring in their bills of expence unto God.] As thus much for this, and so much for that.] 2 Thes.3.11. Prov.18.9. Prov. 19.26. Lu.15.13.

CHAP. XXXIX.

Ninth Commandment.

Thou shalt not beare false witnesse, &c.

THE purpose of God in this Commandment, is, to preserve truth amongst men, to maintaine the good name and estimation one of another; to this end some things is forbidden, and some things commanded.

Q. What is forbidden in this Commandment?

It is broken outwardly.

1.

A. All kinds of lying and mis-speaking of our brother, to his hurt and discredit.

credie, *Esay* 63.8. *Col.* 3.9, 10. *Rev.* 22.15.
Joh 8.44.

Q. But is a *jesting lye*, and lying for the profit of another unlawfull?

A. It is; no occasion or pretence can make a lye to be lawfull. *Joh* 13.7.8. *Rom.* 3.7.8. *Ge.* 20.9, 12, 16. 1 *Ki.* 13.18. *Hos.* 7.3.

Q. Shew some other particulars where in we sin against this Commandment?

A. The grossest and most harmfull kind of lying is in judgment, and bearing of witnesse, when either the *Judg Witnesse*, or *Pleader*, shall deny, conceal, pervert, and dissemble the truth, or countenance the wrong. [It's a sin to shrink from the truth, when Religion, Justice, or Charity, do call from the maintaining of it. *Jer.* 9.3.] *Dent.* 19.18. *Mic.* 7.3. 2 *Tim.* 4.16. *Prov.* 24.11, 12.

Q. How secondly, is this Law broken?

A. By backbiting, *slandering*, harsh and unjust censures of others; or any way raising or taking up an evill report against our brother, *Psal.* 15.3. *Exod* 23.1. 2 *Sam.* 16.29. *Neh* 6.6. *Lev.* 16. *Mat.* 7.1. *Mat.* 3.22. 36.2 *Sam.* 16.3.

Q. How thirdly, do we sin against this Commandment?

3. *A.* By *disimulation*, and equivocation; that is, when we are made to *believe* one thing, and another is *intended*; or when mens words doe beare a *double* sense. [So that there is one proposition *reserved* in the mind of the equivocator, which *crosseth*, that which is uttered by the tongue: 'tis a sin to dissemble and equivocate.] Jer. 8. 9. *Psal.* 12. 2. *Psal.* 15. 2. *Mat.* 26. 72.

Q. How, *fourthly*, doe we sin against this Commandement?

4. *A.* VWhen we speak the *truth* in *malice*, that is, with an intent and desire to hurt and disgrace another. [As *Doeg* did.] 1 *Sam.* 22. 10. with *Psal.* 52. 2, 3, 4.

Q. Out of the heart proceeds *false* witnesse, *Mat.* 15. 19. How doe men offend in heart against this Commandement?

Inwardly.

A. Two waies: First, by *evill surmisings*, and ungrounded suspicions, ^a thinking *hardly* of others without a cause. [That is, upon some ^b *weake matter*, or weak (^c) *evidence*; as upon hear-say, jealousy, uncharitable collections, &c. all which proceed from want of love.] ^b *Mat.* 9. 3, 4. *Joh.* 7. 24 *Joh.* 9. 16. ^b *Rom.* 14. 3 1 *Tim.* 6. 4. ^c 2 *Sam.* 10. 3. 1 *Sam.* 22. 8, 10. 2 *Sam.* 16. 4. 1 *Sam.* 24. 9.

Q. How, *secondly*?

A.

A. When we can *rejoyce* in the *disgraces* of another, being glad to heare him evill spoken of; or else to be grieved for their good esteeme. [This also proceeds from want of love.] *Mat. 21. 15. 3 Iob. v. 10, 12. 1 Sam. 18. 7, 8.*

Q. These be things forbidden: What doth the Lord *require* of us in regard of our brother?

A. First, that we speak the *truth* in love *Duties re-*
no more, nor no lesse then the truth. [With- *quired.*
out wrenching, fetches, doublings; with- 1.
out flattery or detraction.] Eph. 15. Psal.
12. 2.

Q. What, secondly?

A. To defend ^a our brothers good name, as farre as may stand with good conscience; and if we have ^b *wronged* it, to *repaire* the same. [Recanting that which hath beene *falsely* said; explaining that which hath been *doubtfully* said, and praising or *justifying* them in that wherein they have been unjustly condemned] ^a
1 Sa. 19. 4. Ier. 26. 9, 16. Pro. 25. 23. Pro. 24.
11, 12. b 1 Sam. 24. 17. 2 Sam. 19. 19, 20.

Q. By what *meanes* must I defend my brothers good name?

A. We must ^a *construe* things in the
N 3 best

best sense; and when they cannot be *altogether* excused, yet we must backwilde other good things to be in them. [That their honesty be not quite trodden under foot, &c.] ^a1 Co. 13. 7. ¹ Pe. 4. 8. ^b2 Chr. 19. 3.

Q. How do men sinne against their own good name.

A. Two waies: First, when we speak more or lesse of our selves then is true, making our selves *better* or *worse* then we are, dissembling the good or evill that is in us. [When men *lessen* faults or *greaten* their virtues; or on the contrary, doe *augment* their sinnes and worthinesse, and *debase* Gods goodnesse in any kind towards them, or in them. that's a false testimony of our selves; *boasting* or *bragging* and selfe condemning, they be both of them evill.] ^aGal. 2. 13. ^aExod. 4. 10. ^a1 Sam. 21. 14. 15. ^aProv. 13. 7. ^aProv. 27. 2 ^aProv. 20. 6. ^aAct. 12. 22.

Q. How, secondly, do we wrong our own good names?

A. When we *deserve* an evill report, or else (*b*) *suffer* an evill report to rest upon us unjustly. [Both these do wound a good name.] ^aGe. 34. 30. ^a1 Sam. 2. 24. ^aPhi. 4. 8. ^bAct. 24. 12. ^aMar. 3. 23, 24. ^aIob 27. 5.

Q. By what *means* may a Christian preserve and defend his own good name against slanders and false accusations?

A. There be two waies: First, he must
 1. *a* cleare himselfe of the slander before men by a modest and dispassionate conviction of the defamer. 2. At least he must
 2. stop *b* their *monthes* by an holy and blamelesse conversation, *a* 2 Sam. 19. 26, 27. 2 Cor. 11. 5, 12. *b* 1 Pet. 2. 12, 15. Tit. 1. 11, 13.

CHAP. XL.

Tenth Commandement.

Thou shalt not Covet, &c.

HERE God takes order with the *first* *The scope.*
motions and inclinations to evil, though they never come to the *consent* of the will, and *purpose* of the heart.

Q. *Thou shalt not covet:* What is here forbidden?

A. The *first* *motions* unto sin, the *lusting* of the old man, though we never purpose nor consent unto them. [All evill inclinations and motions of the heart *before* consent, as vaine thoughts, suddaine passions an affections, and all

lusting of the old man against the will of God. [So Paul expounds this Commandment. *Rom. 7. 7, 23. 1. 14. Gal. 5. 17.*

Q. What is the particular coveting here forbidden?

A. *Discontentednesse* with that we have, *wishing* and *longing* after that which is anothers; [As when we be not content with that place and *condition* which we hold in the Family, Church, or Commonwealth; but the heart is still rising, *wishing*, *woulding* after the condition of another; as would I were a Master, or a Minister, or a Tradesman, rather then a Minister, &c. This unquietnesse of the spirit, this *sickness* of the desire, *repining*, *rising*, & *laying within* our selves, O how well could I live if I had such a field, such a Wife, such a Servant, &c. these *motions* be contrary to that compleat contentment which is here required.] Under this particular *concupiscence* of the heart, coveting that which is *another's*, all evill motions and desirings of the like kinde are forbidden; namely, all *lustings* against the Law of the mind; all the rising, enmity and *Rebellion* that is in our nature against the things of the Spirit; the suddain passions and perturbations

ons of the mind; also the *rolling* of vaine thoughts in the mind, as *thoughts* of pride, revenge, the *moving* of the heart towards any evill *object*, though without any settled approbation of the same. But tell me:

Q. Are these thoughts and motions *sinfull*, if we doe not *consent* unto them, nor purpose to put them in practice?

A. Yes, they are: The very *risings* of *corruptions* within us, are sins to be repented of: [They are as the *scum* and boiling, of the pot, the rising of the mud, &c. A lame horse, if he move, he will halt in going: An *instrument* out of tune will jar in the sounding, and that is a fault; there is something *wanting* that shoud be unto perfection; so in our very *natures*, there is a jarring and a swerving from the Law of God, & that uprightness, wherein God created man; & these swervings are the *fruits* of sin; & the *causes* of sin in us, as *Iam. 1. 14, 15*] *Ro. 21, 23, 24* *Gen. 8 21. Eph. 4. 22.*

Q. What say you then of evill *suggestions* and thoughts that arise in our minds, as thoughts of Blasphemy, &c, are they sins?

A. If they be *cast* in by Satan, and not *Of Satans* yeelded unto by us, they be *Satans* sins, *call* *injections* and not *ours*: [To be *tempted* is no sin, for
Christ

Christ was tempted, and had evill thoughts *cast* into his mind by Satan; but to yeeld to the temptation, that is our sionne.] *Mat. 4.6. Mat. 16.23.*

Q. How may it be *discerned* whether the evill motions do arise from our own corrupt hearts or from Satan?

1.

A. Two waies: 1. If the motion or temptation be *unnaturall*, (*that is*) if thoughts arise which tend to the destruction of our naturall well being, or of our spirituall & eternall well-being, it is then from Satan, and if we *consent not* to such thoughts, they are not our sins but Satans: [Perhaps thou hast thoughts to *curse* God, to wish there were no God, thoughts perhaps of *despaire*, or to *kill* ones selfe or others, &c. these be Satanicall injections; for nature loveth it selfe, and so doth grace our new and spirituall nature, and therefore if we resist and dislike such motions, they be not sin to us.] *Matth. 4.9. Matth. 16.23. i John 4.3. Mat. 3.28.*

2.

2. How else may that be known?

A. By the *manner* of their comming, if they seaze upon us with *terror* & affrightment, suddainly and unexpectedly, so that the soule is *burdened* & *groaneth* under

der them, willing to be rid of them, it is a signe they come from Sathan: [And such thoughts and tentations are our trials and afflictions, but not over sinnes; evill thoughts which agree to nature & to our dispositions, (as that of Davids numbring the people, and Judas selling his Master,) though Sathan cast them into our minds, & stirre us up thereunto, yet they are our sins as well as Sathans.] Mat. 4. 10. Christ had indignations against that motion.

Q. What doth this Law forbidding all concupiscence informe us of?

A. Two things: First, it shewes the infinite purity of Gods Law which requires a conformity to his will, not only in our wils, affections and actions, but in the very frame and temper of the soule: [That no evill motions arise against God.]

Q. What, secondly?

A. It shewes the impurity of our nature, which is so great, that for it alone (though we never harboured an evill thought) the Lord might justly abhorre us for ever: [And therefore these inward workings of corruption, the untowardnesse & contrariety of our natures against God, are to be bewailed and crucified, if we desire to be

beſoñdin repēranc, *Iob* 15. 15, 16. *Ep.* 2. 3. *Pſ.* 51. 5. *Jer.* 17. 9. *Ep.* 4. 22. *Ro.* 6. 6. *Ro.* 7. 21. 24.

Q. Is every ſoule bound to make conſcience of the Law, in forbearing the ſins bidden, and doing the duties commanded?

A. Yes: To his power he muſt keep it all, elſe he is *under* the Law, & not under **Chriſt**. [And conſequently muſt periſh for ever.] *Rom.* 6. 14. *Rom.* 2. 25. *Gal.* 5. 24.

Q. Are there, *beſides* this Law of God, other *Lawes* and precepts of the Church to be obſerved of Chriſtians for *conſcience* ſake: [As to obſerve *Saints daies*, keep *faſting*, daies, make *confeſſion* to the *Prieſt* at certaine times in the yeare of all our ſins, heare *Maſſe* upon holy daies. *Canisius Cat.*]

A. No there is nothing to be *added* to the *written Word* of God, it being in it ſelf moſt holy, *perfect*, and ſufficient to make men *wiſe* to ſalvation, *Dent.* 4. 2. *Rev.* 22. 18. 2 *Tim* 3. 16, 17.] Man hath no power to make *Laws* to the *conſcience*; *civill conſtitutions* they may make for outward *orders* ſake; which we are to obſerve, if they be agreeable to the *Word* of God, not otherwiſe.

Q. Are there *Evangelicall counſels* of *perfection*

Perfection, distinct from precepts, which if we keep *voluntarily*, do help forward our salvation, and increase our glory? [As that of poverty, single life, blind obedience to superiours? *Canitious Cat.*]

A. No, the Lord hath left us a *liberty* in some things, but our *choice* therein is no part of perfection, and other things named for *counsels*, are not left to our *curtesy*, but are duties to be performed as occasion requireth. [The only *service* and sacrifice which God accepteth, is, *obedience* to his *will* in his Word, and God refuseth whatsoever a man taketh in hand *besides*.]

Q Well then, there is but one Law under which we stand, and the *end* of that Law is, as hath been said, to *drive* us unto Christ. Tell me what must we goe to Christ for?

A. For three things. 1. For a *mercy*, to forgive our sinnes. 2. ^b For *strength* and *victory* over our sin. And 3. for ^c *acceptance* of our will for the deed. [For the Law *justifieth* no transgressor, the Law gives no *grace* to keepe it selfe, the Law *accepts* nothing but compleat obedience.] ^a Rom. 10. 4. ^b Ioh. 1. 16. 2 Cor. 3. 6. Gal. 3. 2. ^c Eph. 1. 6. Heb. 13. 15. 1 Pet. 2. 5.

1.
2.
3.

Q

Q. Our faith is imperfect and so is our obedience, what is our *duty* in regard of the *imperfection* of both?

A. We must strive to *encrease* and *grow* in grace by a diligent and *constant* use of *all* those *means* which God hath set apart and sanctified to that end. [If we have a dimnesse in the eyes, or a lamenesse, we will try twenty waies to help it, so, &c. and to this end, *only the waies* of God are available, and must be used in their place, *one ordinance* helps another.] 2 *Pet.* 2. 18. *Heb.* 6. 11, 12. *Lu.* 17. 5. 1 *Thes.* 4. 1, 10. *Prov.* 1. 24. *Iob* 17. 9. He that hath *cleane hands*, shall be *stronger and stronger*.

CHAP. XLI.

Of the meanes of Working and encreasing faith & 1. of Hearing the word of God.

THere is a threefold use & benefit of the *means* of grace, viz. 1. To *work* faith and conversion. 2. To *encrease* graces begunne. 3. To *seale up* the assurance of all to our hearts.

Q. What be those means which God hath sanctified and set apart for the *beggering* & *encreasing* of his saving graces in us?

A.

A. Three: First, the exercise of the ^a Word Read and Preached. Secondly, ^b prayer publick and private. Thirdly, and the use ^c of the Sacraments, ^a Rom. 10. 13, 14. ^b Act. 8. 31, 35. ^c Act. 13. 15, 27. ^d Act. 15. 21. ^e Luk. 11. 9, 13. ^f John 16, 23. ^g Act. 16. 13. ^h Luk. 7. 30. ⁱ 1 Cor. 10. 16. ^j 1 Cor. 11. 17. ^k Matth. 3. 6, 7. ^l Mar. 1. 4.

1. Of hearing the word of God.

Q. How many I *heare* the word of God to my comfort and salvation?

A. Some things are required, 1. Before we come to Heare. 2. Some things in Hearing. 3 And some things after we have Heard.

Q. What is required before we come?

A. Before I come I must set my heart and minde in frame by due preparation. ^a Exod. 19. 10, 11. ^b 1 Sam. 6. 20. ^c Act. 10. 33. ^d Lu. 8. 18.

2. Wherein Stands this preparation to right hearing, or reding the word of God? Of preparation before Hearing.

A. In three things: First, the heart must be emptied of all stumbling blocks of iniquity, I must receive it in an honest heart, *(that is)* with a teachable & tractable heart, resolving to practice whatsoever is taught out of Gods word [I must not set up any

any imaginations, reasonings, or purposes, which may make me to be *offended*, and stumble at the Word, being disobedient. but I must *submit* every opposite desire to the obedience of Jesus Christ.] *Ez:k.14.7. Ez:k.33.32. Mat.19.22. Job. 5.44. Ier.4.3. Act.10.33. Luk.8.15. Rom. 6.17. Iam.1.2f. 1 Pet. 2.1,2,8.* [Lord here I am before thee *as the clay*, fashion me to thine owne mind and will.

Q. Wherein, *secondly*, stands right preparation?

2. A. We must not come *heavily*, and for *formes* sake, but with an *hungring* and *thirsting* after the good knowledge of God, desirous to grow by it in grace and goodnesse, *Esa.2.3. Luk.1.53. 1 Pet.2.2. Job 23.12. Psal.19.10,11.*

Q. VVherein, *thirdly*, stands this preparation?

3. A. We must *pray* for the Spirit, and blessing of God to accompany the outward Ordinances, without which they are uneffectuall. [Many men know these directions: but didst thou ever put them in *practice*? Didst ever set thy self by hearing to get wisdome, and be healed?] *Pro.20.12. Lu.24.45. Esa.48.17. Ps.119.10*

Q. 2. In hearing, What must we doe?

A. The Word must be heard with reverence, and attention, and mingled with faith, that is, I must *believe* that it is true, and true to me. [As if I heare a *promise*, or a *duty*, or a *marke* of grace, I must take it to my selfe, as true and good to me.] *He. 4. 2. 3. Luk. 4. 20. Act. 13. 46.*

Q. What *help* have you thus to *prepare* and dispose your heart?

A. I must consider, that it is not the will a and word of *man*, but of God, by which also I shall be judged; and therefore if I *bre*sist it, I stand not out against man, but against God. [Untill I give Gods Word a *divine* authority over my heart, I am but an hypocrite, I can never believe, &c.] a *1Thes. 1. 4, 5.* with *1Thes. 2. 13.* b *Zach. 7. 12. Act. 7. 51. 2Chr. 34. 19, 21. Ezra 9. 4.* [This consideration would free the heart of *impatien*cy; and contempt of the Preacher, of *pride* of our own hearts, and other carnall affections, which make the Word unfruitfull unto us.

Q. 3. What must we do *after* we have heard?

A. Two things: First, we must *meditate* and

I.

and conferre of it, and examine it, (as the Bereans did) that so the rules of Gods Word may be rooted in our understanding, memories and affections, *Act. 17. 11, 12. Luk. 2. 51. I Cor. 14. 35.*

Q. What secondly?

A. We must be carefull to turne hearing into practice, for not the hearer, but the doer of the word is blessed, Math. 24. 26. Jam. 1. 22, 23, 25. Psal. 119. 105. Prov. 9. 21, 22. Luke. 11. 28.

CHAP. XLII.

Of Prayer which is the second means of Grace.

PRAYER is an excellent means to obtaine all good thing: spirituall & temporall at Gods hands, *Jam. 1. 5. Lu. 18. 1, 2.*

Q. What is Prayer?

What it is.

A. Prayer is a wrestling with God, or a making known of our requestts to God with supplications for good things according to his will, and giving him the praise of all the good we have, Gen. 32. 24. Hos. 12. 4. Phil. 4. 6. Neb. 1. 8. There be many thing: required to the making of an acceptable prayer, to a right manner of calling

calling upon God, which shall be set down as followeth.

Q. To whom must we make our prayers? I.

A. Only to God in the name and mediation of Jesus Christ, Christ bids us pray to our Father in heaven, Col. 3. 17. Eph. 3. 12, 14. 1 Tim. 2. 5. Rev. 8. 3.

Q. What is it to pray in the name of Jesus Christ?

A. It is not only to say those words, [through Jesus Christ our Lord Amen] but it is by faith to plead the grace of the Covenant made with us in Christ [to make him the great Master of Requests in Heaven; it is an interposing and pleading of Christs merits with the Father, to speed our desire] Aet. 4. 29, 30. Jo. 16. 23. He. 3. 15.

Q. Why must we call upon God alone, and not upon any creature, either Angels, or Saints departed?

A. Because God alone searcheth all hearts, knoweth all griefes, heares all prayers, and is alone able to satisfy our desires, & supply our wants. [To pray to one doth suppose in him these two things: 1. Omniscience (that is) knowledge of all hearts, of all our wants, desires and groaning. 2. Omnipotence

Catechismus. Rom. part. 3. c. 6. *nipotence* (that is) power in his own hands to help, and these are peculiar to God alone. [Ps. 65. 2. 1 Kin. 8. 29. with 1 Kin. 18. 26. Act. 1. 24. Esay 63. 16. Psal. 50. 15.]

Q. For what things must we pray?

3.
For what.

A. Such things as stand with Gods Will, and promise to grant: [Look what God promiseth us, and in what manner he promiseth any thing, the same thing, and in such manner must we beg them in prayer: some things God hath promised absolutely, and some things with reservation to his Fatherly wisdom, as the things themselves, or the want of them, or the contrary to them. shall make most for the praise of his grace, and for finall and spirituall good.] 1 John 5. 14. Rom 8. 27.

Q. For whom must we pray?

4.
For whom.

A. For ^aall men, the *dead* ^bonly excepted, and such as have sinned against the Holy Ghost, ^a1 Tim. 2. 1. 1 Sam. 15. 35. 1er. 28. 6. Rom. 10. 1. ^bEccl. 9. 6. Luke 16. 26. ^c1 John 5. 16. [The state of the dead is unalterable; besides, we have no example precept, or promise of prayer made for the dead.]

Q. In what manner must we pray unto God for these things?

A. To

A. To a right manner of praying three things are required. 1. It must proceede from the heart *renued* by the Spirit, and *assisted* by the Holy Ghost in the very act of prayer, Eph. 6.18. Jude v.20. Gal.4.6. with Rom. 8.15 26. [Spirituall prayer is not only opposed unto lip-prayer, as when the tongue is exercised without the heart and affection, but also unto heartiest prayers of unregenerate persons; a naturall man cannot pray though he cry from the heart as they did, Jon. 1.5. Hos.7 14. Psal.78.34 36. He must be a spiritual man that can pray aright, and also he must be assisted in prayer by Gods Spirit, else he will make unmeet requests and loose his prayers, Jam.5.15,16.]

2. How shall I know when I pray in the Holy Ghost?

A. By three things: First, if the sense and apprehension of spiritual wants and evils which destroy the worke of Grace, and hinder Christs Kingdome in us, do chiefly stir us up to prayer: [That is, prayer in the Holy Ghost, there is a naturall, & there is a spiritual good and evill.] Pl.46,7.

3 things in
spirituall
prayer.

1.

2. How, secondly, may it be known?

A. By the kind of our importunity: the

2.

O 3

desire

desire is not filled, nor the *heart* at rest, unlesse God answer us with spirituall favours and mercies, no not although all outward good things be granted. [The naturall man regards but little Gods will, or his good will; he is at rest with naturall good things, *natural* good things fill a naturall desire, &c.] *Exod.* 33. 1, 2, 15, 17. with *Exod* 34. 9. *Psal.* 105. 4.

Q. How thirdly?

3. A. In spirituall prayer, not only the wit, tongue and memory, and such like good parts of nature are exercised, but the graces of the spirit, as humility, hope, repentance, faith, &c. [This is prayer in the Spirit,] *Psal.* 66 18. *Iob.* 16. 13, 14, 17. *Iob.* 22. 27, 28. 2 *Chron.* 20. 6, 7, 10, 12. *Ezra* 9. 6. *Psal.* 85. 5, 8. *Neh.* 1. 5, 6, 7, 8, 11.

Q. What /econd thing is required to a right manner of praying?

2.
With fervency.

A. We must pray with feeling of our wants and earnestnesse to obtaine. [Sense of our wants and misery begets fervency. We cannot be earnest for things which we find no need of, or thinke to be due to us.] *Ion.* 3. 8. *Rom.* 8. 26. *Heb.* 5. 7. *Jam.* 5. 16. *Ier.* 29. 13. *Dan.* 9. 3, 8, 18. *Luke* 18. 1, 5.

Q. What third thing is required to a right manner of praying? A.

A. We must pray in *faith* (that is) in full assurance that the thing we aske is according to Gods will, and that we shall obtaine our requests *so far forth* as is expedient and best for us. [We must not doubt of the things we aske, whether we may pray for them or not; nor yet of Gods hearing and answering us therein; we pray for many things conditionally, but not doubtfully, &c.] *Iam. 1.6,7. Iohn 5. 15. 2Cor. 12.9.* In faith.

2. What ground of assurance have we that we shall be heard?

A. Gods promise of giving such & such things, and of hearing us when we beg them in and through Christs mediation. [there is a twofold promise: first, God promise th to give us his spirit, to give an heart of flesh, to give strength against temptations and troubles, &c. Secondly, and he hath bid us call upon him for the same with promise to heare and answer us: and this is the ground of our confidence.] *Luk. 11.9,13. Psal. 50.51. Heb. 4.15,16.*

C H A P. XLIII.

Of the part of Prayer, and of the
Lords Prayer.

1. **Q.** **W**hat be the parts of Prayer?
A. *Threes:* First, a particular
Confession, confession and aggravation of our sins
or deprecation and misery before God, with griefe and
sion. shame of heart, and with a purpose to
leave them, *Luk.* 18.13. *Psal.* 51.3,4,5.
1 Tim. 2.1. *Prov.* 28.13. *Ez.* 9.6,14. *John* 1.9. *Psal.* 32.
5. *Luk.* 15.21.

Q. What be the other two parts of
Prayer?

2. **A.** 2. *Petition* ^a and supplication for
Petition & good things to our selves or others, and
Intercession
3. *Thanks-* 3. *Thanks-giving*, wherein ^b we give God
giving. the glory of his own excellencies, and
of all the good done to us. ^a *1 Tim.* 2. 1.
Acts 12.5. *Luke* 23.42. ^b *Hab.* 1.12,13.
Num. 14.17. *Mic.* 7.18. *Rev.* 5.13. *1 Chro.*
29.11,14. *Psal.* 103.1,2

Q. Doe all Gods Children call upon
their Father in Heaven?

A. Yes, as the Child will *Crave*, and
make his moane to his Parents, so the
Children of God be of a *spirituall craving*
disposition

disposition, whereby the soul hangeh up
on God to receive good things from
him [Prayerless people be dead and grace-
lesse people. [Gal. 4. 6. Zach. 12. 10. Psal. 79.
6. Ioh 27. 10.

Q. When, and how often must we pray?

A. We must pray *continually* (that is) con-
stantly Morning and Evening, and also
upon *special occasions*, 1 Thes. 5. 17. Luke
18. 1. 1 At *set times*, Act 3. 1. Act. 10. 2. 9.
Act. 16. 13, 16. Ps. 92. 1, 2. And it is a good
thing so to doe, Psal. 55. 17. with Dan. 6.
10. 2. And upon *speciall occasions*, Dan. 9. 2.
Acts 12. 5. Luke 6. 12, 13.

Q. But does the Spirit of God come at,
and keep *set houres* of prayer? Can prayer
at set times, be prayer in the spirit?

A. Yes, for the spirit of Grace is con-
tinually *abiding* in us, and with us, and
therefore the spirit of supplication also:
David and Daniel, Peter and Iohn, did not
want the spirit of Prayer; when they
kept the houres of Prayer.

Q. The Lords Prayer consisteth of a
Preface and a Body of Petitions; and
there be *six* Petitions of the Lords pray-
er: How be they *divided*?

A. In the first three we begge such
things

things as do most *immediately* concerne Gods *glory*: In the three latter, such as concerne our *good*.

Our Father.

Q. How is God *our* Father, and why so called?

A. Because God is the *Father* of Christ, and in *Him* our Father, having begotten us by the word of truth, and married us unto his own eternall deare sonne, Eph. 1. 3. 5. Gal. 4. 5. 1am. 1. 18. Rom. 8. 16, 17. 1oh. 20. 17. Math. 22. 2. Cant. 4. 9. Eph. 5. 32.

Q. What learne you from this, that Christ teacheth us in prayer to call God Father?

A. It teacheth us, that in *Prayer* we must goe to God as to a *Father*, we must consider God in our minds as a Father to us in Christ Jesus, Esay 63. 15, 16. Luke 15. 18. Mat. 11. 25. Iohn. 17. 25. With hoily confidence.

Q. Why Father, rather then any other name or title of God?

A. Because Gods *Fatherhood* in Christ is it which doth assure our consciences, and giveth us boldnesse in prayer, comming

to him as a *Child* to his Father, of whose good will he is well perswaded *Mat. 7. 9, 11. Eph. 3. 12. Psal. 103. 13. Esay. 49. 15.*

Q. VVhy is he called *our* Father.

A. Because *all* the faithfull have one common interest and propriety in God, and God in *them*, *Mal. 2. 10. Eph. 4. 6.*

Q. VVhat do you learn from this, that you are taught to say, *Our* Father?

A. That when we pray we ought to plead and improve all the interest we have in God for the obtaining of our desires. *Dan. 9. 15, 17, 18, 19. 2Chron. 20. 6, 7. Esay 26. 13. Esay 37. 16, 20. [O God of Abraham, Isaac, and Jacob, God of our Fathers, &c.]*

Which art in Heaven.

Q. Why is God said to be in Heaven? Is not God every where?

A. Yes, God is *every where*, filling all things, but in a most *speciall* and glorious manner in Heaven, *Ier. 23. 24. Psal. 11. 4. Acts 7. 49.*

Q. VVhy is God set forth unto us by this title, *Father* in Heaven?

A. To shew his excellency, presence and power,

power, every way able, present and ready to heare and help us, as being the best Father, the Lord and Master of all things. [1. He is the best Father, as heavenly things are better then earthly, 2. He is, whereever we are, 3. And he is the Lord of Heaven and Earth, and from heaven doth command blessings.] *Lam.* 3. 41. 2 *Chron.* 20. 6. *1 Kings* 8. 39. *Mark* 9. 22, 23. *John* 11. 22, 39, 40. [This doth wonderfully help our faith that our God is able to forgive sins, to subdne Sathan, to save a soule; and we may exact any thing at his hands better then from an earthly father; yea if some father of ours were in Gods place in Heaven, there were not so much comfort in it; the Lords bowels, tendernesse, sweetnesse, freenesse, be as far beyond and above all the love and compassion of the best naturall Parent, as the Heaven is above the Earth, *Esay* 5. 7, 8, 9. *Psal.* 123. 1. *Psal.* 115. 3.

2. VVhat else doth Gods being in Heaven teach us?

A. To draw nigh to God in Prayer with all holy reverence: for God is in Heaven, and we on Earth, *Eccles.* 5. 2 *Gen.* 18. 27.

C H A P. XLIV.

1. Petition: *Hallowed by thy Name.*

Q. **W**Hat is meant by the *Name* of God?

A. God *Himselfe*, in his Grace, Glory and Greatnesse, as he hath made himselfe known in his Attributes, VVord, or Works, which we pray may be magnified above all things. [The works, VVord, and Attributes of God, are part of his name.] Ex. 3. 14. Exod. 34. 5. 6, 7. Isa. 26. 8.

Q. VVhen is Gods name polluted and prophaned?

A. Three manner of waies: 1. VVhen we think or speak of God, of his VVord, or VVorks, *meanly*, and *slightly*, 2. Or use any part thereof as a *common* & ordinary thing, or 3. VVhen we live a wicked and prophane life, Ez. 36. 5, 13, 20, 23. Rom. 2. 24. Ezek. 13. 19. Ex. 22. 16. [They *spake* and thought of God and his works more *meanly* then of their Idols; they used his word and daies as common things.]

Q. VVhen is Gods name *hollowed* or sanctified?

A. VVhen it is known and acknowledged

to the most *holy*, and accordingly *set forth* by us. [*God doth sanctifie us by making us holy of unholy and uncleane; we sanctifie God, not by making him holy, but by acknowledging him to be so, in our hearts, words, and deeds, doing all things so, as God may be honoured and magnified by us and in us.*] *Rev. 5. 13. Levit. 10. 3. Mat. 5. 16. 1 Cor. 10. 31.* Gods name and Glory must be *lifted up*, and *ours sink*: Let God be glorified whatever become of us.

Q. VVhat do we pray for here?

A. That God who is holy and *glorious* in *himselfe*: and in *all* his waies, may be magnified, known, acknowledged, and glorified throughout the world. [*If the punishe sinners, if he pardon sinners, if he work deliverances, performe promises, or do any glorious work, we desire that his Justice, Goodnesse, Mercy, Truth, VVisedome and Holinesse may be seen and magnified by all men.*] *John 12. 28. Rom. 9. 3. Psal. 67. 2. Hos. 2. 8.* We must not Ascribe our Riches our Victories, our Deliverances, our Peace, our Punishment, nor our Sufferings, either to our own *Wis*, or *Strength*, or to chance & *fortune*: We must not Ascribe the *Glory* of any thing we are, or do

to our selves, nor to any Creature; But in all things God must be acknowledged to be Just, and Holy, and VVise, and Good, and Righteous.

Q. Thy name, (*comparatively*) and in opposition to every other name, VVhat doth that import? VVhat do we pray for in that?

A. VVe pray that we may *set up* Gods name & glory *above our selves, above men, above Idols, and false gods, that above all adverse power it may be lifted up and glorified:* [*His truth above every truth, his Mercy above every mercy, &c.* VVhatsoever becomes of us or of the VVorld, that God may be *magnified and glorified*] *Exod. 32. 32. Num. 14. 12, 13, 16, 27. Psal. 15. 1. Act. 12. 22, 23. Act. 20. 24. Iohn 12. 28. Mat. 10. 37.*

2. Petition. Thy Kingdome come.

Q. What's meant here by Gods Kingdome?

A. It signifieth that spirituall rule and dominion which God hath given to Christ over the Church to *Rule and save* it, and over the *enemies*, of the Church to subdue them. The Kingdome of Christ is begun here in *Grace* by his ruling in our hearts

hearts & finished hereafter in our Reigne
 ing with him in glory for evermore. *Heb*
 3.5,6. *Es*. 52.7. *Zac*. 9.9. *Io* 18.36,37. *Pf*. 2
 6,8. *Pf*. 45.5,6. *Dan*. 2.44. *Eph*. 6. 10,12,17
 1 *Cor*. 15.25.

Q. What be the parts of that spiritual
 Kingdome and Dominion?

A. Two: the first is that power, by which
 he ^a gathereth to himselfe a Church
 and people by his Gospel, by which ^also
 he ^b ruleth in their hearts and consci
 ences, and ^c preserveth them to his King
 dome of *Glory*. (Christ is King of soules,
 he sets up his Kingdome of *grace* in mens
 hearts.) ^a *John* 11.52. *Eph*. 4.11,12. *Rev*
 19.15. *Mat*. 13.19,47. *Lu*. 17.21. ^b *Psal*
 110.2,3. *Eph*. 3.17. ^c *Iob*. 17.11,12,24. *Iob*
 16.33. *Iob*. 10.29. *Iude* v.1.

Q. VVhat is the second part of Christs
 spirituall Dominion?

A. It is that power which he exerci
 seth in the destruction of the enemies of his
 Church and Kingdome, of his Children
 and Gospell, *Esay* 49.24,25. *Rev*. 12.7,9,
 10,11,14. *Col*. 2.15. *Rev*. 17.14. *Acts* 26.
 14.15. *Math*. 18.6. *Zach*. 2.5. *Rev*. 19.20.

Q. VVhen doth this Kingdome come?

A. VVhen sin and Satan are cast out,
 and

sign and the Gospel of Christ is set up in our
 Heb hearts, and families, and Countries.

Pf. 2 [When we are turned from the power of
 2, 17 Sathan to God, when Christs word ruleth
 in our hearts, then is his Kingdome come
 to us.] Col. 1. 13. Acts 5. 31. Luke 11, 20,
 22. 2 Cor. 10. 4, 5. 1 Pet. 2. 9.

Q. When doth this Kingdome go away?

A. When the Gospell is beaten down,
 and falsehood and wickednesse are set up, &
 prevaile, and are countenanced in any
 heart, family, Parish or Country, Matth.
 21. 43. Rev. 2. 5, 13, 14. Eph. 2. 2. Ge. 20. 11.

Q. What do we pray for here?

A. That the Gospel of Christ may be
 set up in its power and purity in all hearts,
 and in all places, that God would protect
 and increase the number of the faithfull,
 till the time come that the Kingdome of
 grace here begun, be finished in the King-
 dome of glory, 2 Thes. 3. 1. Col. 4. 3. Psal.
 122. 6 Rom. 10. 1.

Q. What do we pray against?

A. We pray that God would destroy
 the kingdome of Sathan, and all devices a-
 gainst his Church and Gospell, and that
 all wickednesse may be beaten down more
 and more, [Till this Kingdome be fini-

shed in the glory of the Saints, and finall destruction of the enemies.] *Ps.* 68. 1, 18. *Rev.* 12. 10, 11. We pray against the dominion & power of the Divil, the World and the flesh, *Rom.* 6. 12, 13, 14.

Q. What followes hereof?

A. Therefore they be Christs enemies, & they *cross* their own Prayers, that *submit* not to the Gospell of Christ, that *discountenance*, or any waies *hinder* the Preaching and spreading thereof, or be friends and favourers of bad men and bad causes. [Such as the *silencing* and *vexing* of Godly, quiet Ministers, or *depriving* them of due maintenance, preferring the unsonnd, &c. any inlet to prophanenesse, setting up a *Chaire* for Sathan against the Pulpit of Christ; these and the like persons doe *pray* for Christs Kingdome, and *fight* for *Sathans*; among swearing, railing loose, riotous persons, families, and Parishers; whose Kingdome is there set up? Christs or *Sathans*?] *Luk.* 19. 14, 27, *Acts* 4. 18.

C H A P. XLV.

The 3^d Petition. *Thy will be done.*

Q. What doe you pray for in this petition?

A. Here we pray for *grace*, and strength to obey Gods will in all things, both in ^a doing and in ^b suffering, *Psalm*. 143. 10. *Jam.* 1. 22, 25. ^b *Luk.* 12. 42. *Acts* 20. 24. *Acts* 21. 14.

Q. What is here meant by Gods will?

A. Gods will is that which God in the Scripture hath willed and commanded us to do, *Mat.* 7. 21. *Rom.* 12. 2. *1 Thes.* 4. 3. *1 Pet.* 4. 2. *1 Pet.* 3. 17.

Q. When is Gods will done?

A. When setting aside our own wills, & desires, we apply our selves to doe the things which are pleasing unto him, *Ioh.* 14. 21. *1 Ioh.* 5. 3. *Mat.* 21. 29. 31. *Ioh.* 6. 38. *Heb.* 10. 7. [We desire that Gods will may take place, and there may be but one will between God and us.]

Q. When it is undone?

A. When setting aside the Commandment of God, we fulfill the lusts of our own hearts, or other mens carnall wills,

Eph. 2. 3. 1 Pet. 4. 3. Joh. 8. 44. Luk. 12. 47.

2. In Earth as it is in Heaven. What do we desire in that?

A. We desire that as farre as Earth is wide, Gods will may take place, and be obeyed with that cheerfulness and faithfulness as the Angels doe in heaven. [We desire a conformity of the Church militant to the Church triumphant.] *Heb. 1. 5, 7. Psal. 103. 20, 21. Ef. 6. 2, 3.* Here be two things in this Petition 1. The matter of our obedience, it must be the will of God revealed in the Scripture. 2. The Manner of our obedience, as the Angels in Heaven do it.

2. What is the summe and substance of this petition?

A. We pray that whatsoever God requires of us in his VVord, he would give us hearts to obey it with cheerfulness and faithfulness, submitting all our opposite wills to his will. [We pray that amidst all, and above all, Gods will may be fulfilled and obeyed, and that all desires & wills in us, or others, that be repugnant to his good pleasure, may be subdued] *Mat. 26. 39. 1 Sam. 3. 18. 2 Sam. 15. 26. Ps. 140. 8. 1 Sam. 15. 13, 20, 22.*

2. VVhat

Q. VVhat followes hereof?

A. Therefore like hypocrites they *croffe* their own prayers, who pray they may do Gods will, yet *endeavour* it not; nay perhaps live in known sins, against check of conscience, *setting* up their own ends, profits and contentments, above the will of God. [Be honest, else never pray it, &c.] *Mat. 19. 22. Luk. 16. 11. Ezek. 14. 7. Acts 8. 23. Luk. 12. 47.*

The 4th Petition. *Give us this day.*

Q. VVhat is meant by *bread*.

A. All outward blessings needfull for this present life. [Under one sort of temporall blessings, we beg all the rest, as raiments, houses, preservation from dangers, &c.] *Deut. 8. 3.*

Q. VVhat is meant by *daily bread*?

A. Such a *proportion* of outward things as is fit for us, agreeable to our places & callings. [And if we have so much, we have our *daily Bread*.] *Prov. 3. 8. Gen. 28. 20. Luk. 12. 15.*

Q. *This day*, or day by day, VVhy are we to begge it every day, and but for a day?

A. To teach us, that as God keeps and

feeds us ^a day by day: And as every day we stand in need of new supplies from heaven, so every day we ^b should depend on God for the same [We do not receive all at once: but as yesterday, so this day, and to morrow, &c.] ^a 2 Cor. 8. 15. *Exod.* 16. 4, 5, 19 ^b *Luke* 12. 19, 20, 28, 29. *1 Pet.* 5. 7. *Psal.* 104. 21. *Mat.* 6. 26.

Q. What is called *our Bread*?

A. That which our heavenly Father assigneth to every one of us in our lawfull vocation [There is *our* bread, and there is *stolne* bread.] *Thes.* 3. 12.

Q. How is God said to give us our bread?

A. When he doth *blesse* our labours in our honest callings, or otherwise *raise* up helps to bring the creatures to us for our support and comfort.] He gives *grasse*, & *seed*, and *barnes*, and *almes*, and power to *eat*: he *raiseth* up friends, he giveth and breaketh the staffe of bread, *Dent.* 8. 17, 18. *2 Cor.* 9. 10. *Ier.* 37. 21. *Dan.* 1. 15. [So the way be Gods way, in which any help cometh, whosoever is the instrument to convey it, God is the giver.]

Q. When is bread taken away?

A. When God doth *curse* the earth &
our

our labours, that they shall not *yeeld* their increase, or else doth curse his *blessings* to us, that they shall not do us good. [as by taking away the *staffe* of bread, by adding *sorrow*, sinne & discontent with our estates.] *Hag.* 1.6,9,11. *Mal.* 2.2. *Num.* 11.33. *Ezek.* 14.13, *Hos.* 9.11,12.

Q. What do we pray for in this Petition?

A. That God would preserve us from outward miseries & wants, & so *blesse* the earth and our labours, that we may have such a *measure* of outward things, as is needfull for us, & that through his *blessing* they may be for our good and comfort. [Through Gods *blessing* it is that the creatures doe satisfie our natures, & *content* our minds, or doe us any good.] *1 Kings* 8.35,37. *Pro.* 10.22. *Prov.* 30.8. *Pf.* 106.15. *1 Kings* 17.14. *1 Chron.* 29.12.

Q. What learne you from this?

A. VVe must professe, enjoy, and use every outward thing, as *from* God, and unto God [Our own prayers will condemn us, if we be beholding to Satan for bread; if we *dare* stretch out our hands farther then our prayers, or if we shall use the good things we aske *against* the giver of them, &c. *Mat.* 4.3,9,10. *Hab.* 2.6. *Hos.* 2.8 *Chr.* 29.14.

C H A P. XLVI.

The 5th Petition. *And forgive us, &c.*

Q. HERE we pray for the *forgivenesse* of our sins and transgressions:

VVhy be our sins called *debts*? *Matth. 6.12.*

A. Because they make us *debtors* to the Law and justice of God, to make *satisfaction* for the offence done to him: [As a Felon is a debtor till he have satisfied the Law.] *Col. 2.14. Mat. 5.26.*

Q. How are we freed and *discharged* of this debt?

A. By Gods *free* grace and pardon, accepting us in Christ, when we had nothing of our *own* to pay. [VVhen we had nothing to pay, God provided a price out of his own store.] *Luk. 7.42. Mat. 18.25, 27. Eph. 1.7.* Christ hath cancelled our Bonds *Col. 2.14.*

Q. VVhat is *forgivenesse* of sin?

A. It is a free and *full* discharge of a sinner from *guilt* and punishment, whereby a sinner is received into *favour* with God. (Forgivenesse of sin is not the *abolishing* of sinne and corruption, by infusing an habit

habite of charity & holinesse, (as Papists teach) but it is the *receiving* of a sinner into favour, not imputing unto him any blame.) *Esa.* 43. 25. *Esa.* 44. 22. *Mich.* 7. 18. *Exod.* 34. 7.

Q. Doth God forgive *all* men their finnes?

A. No: only such as believe and repent, and *walk* by the rule of new obedience *Mar.* 1. 4, 15. *Gal.* 6. 16.

Q. VVhat then is the substance of that we *beg* in this Petition?

A. VVe beg that God would give to every one of us *faith* and *repentance*, by which we may be accepted into his *favour*, in, & for Christs sake; having all our sins freely & fully done away by him. *Psa.* 51. 1, 2, 7, 9. *Da.* 9. 17, 18, 19. The *best* have need *every* day to pray, *forgive us our sins*.

As we forgive.

Q. VVhy is that condition added?

A. Because no man can have *assurance* that God hath pardoned his sins, unless he find in himselfe a disposition to forgive his *brother* [The love of God shed abroad in our hearts, begets in us *compassion* towards our brother, when he hath offended

ded us [No unmercifull cruell man can be assured of mercy] *Mat. 6. 14, 15. Matthe God 18. 33, 35. Col. 3. 13. Rom. 27. 19.*

Q. How shall I know that I do indeede forgive my Brother?

1. A. By two things; First, if I dare not wish him ill, nor doe him hurt, though it be lay in my power, no, nor yet rejoyce when evill befalls him, though I had no hand in it, *Job. 31. 29, 30. Prov. 24. 17, 18. Ps. 35. 13, 14. Lev. 19. 18.*

Q. How 2ly shall I know it?

2. A. Because it is a trouble to me to think ill of another: and I am glad to see any good thing in my enemy, any cause to think better of him, any ground or hope of reconciliation. [A Christian is gentle and easie to be entreated, and though some be so perverse and spitefull that one dare not trust them, yet we can be glad of any good thing in them.] *2Thess. 3. 14, 15. 1am. 3. 17. Psal. 120. 6, 7.*

Q. What do we learn from these two words, forgive our debts?

A. Two things. First, the dangerous nature of sinne; our finnes and our names are entred into Gods debt booke together and we are every houre liable to be arrested,

can be led, and brought to an account before
 God. What a case is he in that hath Bai-
 ties watching him in every place & cor-
 dees, &c. *Matth. 5. 25.*

Q. What else do we learne?

A. It sheweth our *inability* to *satisfie* for
 the least sinner, we have no price to pay,
 we must be *forgiven*, or else cast into pri-
 son for the last farthing, *Rom. 4. 7. Mic.*
6. 7.

CHAP. XLVII.

The sixth petition. *Lead us not &c.*

IN the former petition we prayed to
 have our *sins forgiven*, now we pray
 that we may be *kept from sin* for time to
 come.

Q. What doe you learne from the *order*
 and *connexion* of these two Petitions?

A. All that pray *aright* to have their
sinnes forgiven, must be as earnest to be
 kept from sin from his time to come, *Pf.*
15. 7. Rom. 7. 24. Psal. 19. 13. Carnall people
 can pray for *mercy*, but the Godly will
 pray for *Grace* as well as *mercy*.

Q. What is here meant by *Temptation*?

A. Any thing whereby a man is entic-
 ed

ced and drawn into sin, *1am. 1. 14. 2 Cor. 11. 3. 1 Thes. 3. 5. Ioh. 13. 2. Prov. 1. 10. 11.* There lieth a Temptation in most thing we have to deale withall: as in Meats, Drinks and Apparrel, in VVealth, in Poverty, in Preferments, in Examples, in Counsels, in feare of Men, in love of life, in our Pleasures, yea in our very callinges: And unlesse the Lord do gratically keepe us, we shall be enticed and drawn away.

Q. VVhat is it to be *led into Temptation*?

A. To be *tempted* is to be *allured* & provoked unto evill; but to be *led into temptation* is, when we are deceived and overcome of the evil. [VVhen we yeeld to the evill motion, the snare is laid and we are caught.] *2 Sam. 11. 2, 4. Mat. 26. 35, 69, 70. 1 Tim. 6. 9.*

Q. How doth God *lead into Temptation*?

A. VVhen hee doth not *support* and strengthen us against the evil, but *leaveth* us to our own wit, strength, or lusts, or unto Satan, *2 Chron. 32. 31. 2 Chr. 10. 15. 1 Ki. 22. 22. 2 Thes. 2. 11. Ro. 1. 24. Iob 1. 12.*

Q. How doth God enable us to *resist temptation*?

A.

A. Three waies. 1. By making us wise 1.
to *discerne* an evill motion. 2 *Cor.* 2. 11.
Math. 16. 13. *Neh.* 6. 11, 13.

Q. How secondly?

A. By making us *watchful* over our slip-
pery hearts, & *outward* occasions of fal-
ling. *Mat.* 26. 41. *Prov.* 5. 8. 1 *Thes.* 5. 22. 2.

Q. How, thirdly, doth the Lord *enable*
us to resist Temptations?

A. By *fortifying* us with faith and cou-
rage whereby we cleave to God against
all the world, *Mat.* 4. 7. it is written, *Ep:* 31
6. 11.

Q. VVhat do we pray for in this Peti-
tion?

A. That God would give us spirituall
wisdom & *strength* to *discerne* and over-
come all temptations unto sinne; and if
at any time he *suffer* us to be tempted, yet
that he would not *leave* us to our selves
to be deceived and overcome of the evill
[VVe pray that God will *hold* us up, and
deliver us from the power of all spirituall
enemies.]

But deliver us from evill.

Q. VVhats here meant by *evill*.

A. The evill one, (*that is*) Sathan and all
his

his wiles, and subtilties, *Iohn* 17. 11, 12. 15. *Iohn* 5. 18. *Iob* 2. 6.

Q. VVhat do we pray against in these words?

A. That seeing we desire to be kept from sinne, we desire also to be kept from the power and wiles of the temptor. [That God would discover his wiles; and help us against him, *Gen.* 20. 6. *1 Sam.* 25. 33. *Zach.* 3. 2. *Rev.* 12. 13, 16. *Psal.* 17. 4, 5.

Q. VVhat must they do that pray to be kept from temptation?

A. In a due sense of our own weakness, we must shun occasions of evill, we must not cast our selves upon temptations. [For else we are not true to our own prayers] *Judg.* 16. 15, 17. *Prov.* 7. 8. *Gen.* 34. 1. *Eccles.* 2. 3.

For thine is the Kingdome, &c.

Q. These words are for matter and forme, a thanksgiving. VVhat do we ascribe to God therein?

A. VVe acknowledge that Kingdome over all the world, and ^b power to do what he will, and ^c glorious excellencies do belong to God our Father in Heaven. And we ascribe the praise thereof to him. [The excellency of Grace, majesty, mercy

Power

Power any thing whereby one may be magnified and extolled is the Lords peculiarly, and transcendently.] 1 Chron. 29. 11. Rev. 4. 10, 11. ^a 1 Tim. 1. 17. Psal. 103. 19. Dan. 5. 21. ^b Psal. 115. 3. Psal. 62. 11. Rev. 4. 8, 9. Deut. 32. 31. ^c Esay 6. 3, 5. Esay 43. 7. Rom. 9. 17.

Q. VVhat is required to an holy and right praising of God?

A. Two things. 1. VVe must labour to have our hearts ^a affected with his glorious excellencies and greatnesse, as being the fountaine ^b of all the good we are, or have. ^a Esay 12. 4. Psal. 126. 2, 3. ^b 1 Chron. 29. 11, 12. Psal. 116. 12, 13, 14. Mic. 7. 18. Conditi- ons in right Thankgi- ving.

Q. VVhat 2ly must we doe, If we desire to praise God aright?

A. VVe must endeavour to Live and Dye unto him who loved us first: we must use all mercies which we receive from Him, unto his Honour and service, Psal. 50. 23. P/. 18. 1, 2. Rom. 14. 8. 2 Cor. 5. 15. Rom. 12. 1, 2.

Q. VVherefore is this clause added to the end of the Lords prayer?

A. To teach us that the hearing & answering of our Prayers is grounded on Gods own goodnesse, ^b greatnesse, and power.

glory: [and by them he is engaged to beate us. We must praise God with the Interest of his owne glory, power and Kingdome, for hearing and helping of us] ^a *Ezek. 36. 22, 32.* ^b *Mic. 4. 8.* *Dan. 3. 16,* *17. 2 Chron. 14. 11.* ^c *Ier. 14. 8, 21, 32.* *Exod. 6. 11, 12.* *Iosh 7. 9.*

Q. VVhat must they do that ascribe all these to God?

A. We must see ^a *up* God in our hearts as *supream* King, make him our Rock and Feare, not ^b giving any part of his glory to any creature. ^a *Matth. 10. 37.* *Luk. 12. 5.* *Ier. 10. 7.* *Esa. 8. 12, 13.* ^b *Dan. 2. 30.*

Q. [For ever,] VVhat doth that word import?

A. That Gods ^a Kingdome, power and glory, *in, and over* the Church, is everlasting; it failes not: and that the Church *shall* ^b ascribe the same unto him in all ages, and throughout all eternity: [When all Kings and Kingdomes shall cease: when we are dead and gone, yet Christ remains a King of the Church, and shall be magnified in it.] ^a *Dan. 7. 14.* *Esa. 50. 2.* *Esa. 46. 3, 4.* ^b *Eph. 3. 21.* *Rev. 5. 13,* *14.* according to that ancient doxologie used in the Churches of Christ, Glory

be to the Father and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end, *Rom. 11.30 Rev. 5.13.* Hooker Pol. lib. 5. S. 42.

AMEN

2. What doth that Word import?

Amen being set after any prayer or thanksgiving, it doth imply our consent, confidence, & desire, that the thing shall be as is uttered, *Deut. 27.15, 16. Jer. 11.5. Jer. 28.6. 1 Kings 1.36. 2 Cor. 14.16.*

Q. What followes hereof?

A. That we must understand, attend unto, & affect the things prayed for; else how shall I say *Amen*? They that pray in an unknown tongue, or gaze up & down, or fiddle about their cloathes and other matters and complements in time of prayer, do not bear a part in Prayer, and their *Amen* is fruitlesse and vaine, *1 Cor. 14.16. Rev. 22.20.*

CHAP.

C H A P. XLVIII.

*Of the right Use, and Abuse of the
Lords Prayer.*

2. **H**OW may a Christian make a right use of the Lords prayer?

A. We may use it both for a Rule of prayer, to measure our requests, & make other prayers by; and also for a prayer in selfe, as it was delivered by Christ [Christ puts matter & words into our mouths: Christ taught his Apostles to pray, as John taught his Disciples, (that is) He did not only give Rules of prayer, and a pattern, but a forme for them to use.] *Mat. 6. 7, 9. Lu. 11. 1, 2.* If you aske, May we pray our Father, & our Lord Christ gives the Answer, when you pray, say, Our Father, &c

*Of set
Formes
Prayer.*

2. **I**s a Set Forme of Prayer lawfull, either of our own making, or delivered to us in a book?

A. Yes, it is, else Christ and the prophets would never have delivered set formes to be used by the Church. [God appointed Formes, and therefore formes be not in themselves unlawfull; the prayer is not evill, because it is a formed prayer.]

er.] Num. 6. 23. 26. Joel. 2. 17. 1 Chron. 16. 7. 35. 2 Chron. 29. 30. He gives the forme, he sets them the words to be used: and it was at a *solemn Fast* too.

Q. But is a set forme of *Mans* making lawfull to be used by us?

A. Yes, if the prayer for *matter* and substance be lawfull; and such as *concernes* us, we may safely use it. [We may use the words of *Moses, Daniel, Nehemiahs* prayer]

Q. Is *stinted* prayer lawfull; (that is) set prayer, to which one is *confined*; and tied to use no *other*? Of stinted

A. That is unlawfull both in publick *prayer*, and private: he that *confines* himselfe to book-prayers, or to the prayers of others with whom he *joynes*, or to set prayers of his own devising, can never discharge the duty of right praying, *Psa.* 50. 15, *Ier.* 14. 7, 21. *Ez.* 9. 6. *Dan.* 9. 5. They changed their Prayers with the occasions.

Q. Why so?

A. Because our prayers must be made according to our *necessities*; and neither *books*, nor *men* with whom we *joyne* in prayer, can expresse all our wants and griefs; nor I my selfe *this day*, what I shall need pray for to morrow, [Yet it con-

cludes not that set prayer, or prayer with others, for so much as it doth contain of meet matter to be asked, as hereby unlawfull; Because by such prayers we are not *stinted*, but have *liberty*, both the Ministers in their Congregations, and our selves in private, to enlarge our prayers as cause requireth. There is *oddes* between *lawfull* and *sufficient* such a measure of Petitions is *sufficient*, for the publike, or the family, which is not sufficient every way to all my occasions: and that prayer may be sufficient at one time, which is not at *another*.]

2. But in praying must we not exercise the *spirit* of prayer? And can that be done in a set or book prayer?

A. Yes, the spirit of prayer is, when we *begge* in *faith*, with feeling and *feruency*, with sighes and groanes, and that is done when wee *joyne* with others, or use set formes as well as in sudden, & *ex tempore* conceived prayers. [As a begger in true want, *beggs* hard if there be any hope of obtaining; and yet peradventure the next day, or to the next man, useth the same words, or to the like effect: the varying of a *phrase* doth not make it the spirit of prayer.]

prayer.] *Mat. 26. 39, 42, 44.* with *Heb. 5. 7.*
2 Cor. 13. 14 with *2 Thes. 3. 17, 18.* *Col. 3.*
16. [The songs are not lesse spirituall,
 because set and taken out of the book, if
 our hearts be affected with the matter-]
Eccles. 5. 2. Job. 22. 27, 28.

Q. When is the Lords Prayer abused?

A. When people say it over without un-
 derstanding and affection, or else make
 vaine and needlesse repetitions of it [both
 these are a taking of Gods name in vain]
1 Cor. 14. 15. Mat. 6. 7, 9.

Our duty after Prayer.

Q. What is our duty after we have
 prayed ?

A. 1. We must *Practise* what we pray
 for: our actions must not crosse our pray-
 ers. We must not pray and still rebell a-
 gainst God, *Hos. 7. 14.* We must joyne our
 endeavours with our prayers, *Gen. 32. 9.*
11, 12. with *Pf. 133. 30* *2 Thes. 2. 2.* with
2 Cor. 11. 32, 33.

Q. What 2ly must we doe after we
 have prayed?

A. 2. When we have prayed, we must
observe how well our prayers have *sped*,
 how God doth *answer* our requests, *Pf.*
85. 8 *Luke. 18. 5.* [There is expectation of

answer from God to fulfill our desires: if you knock at ones doore ye listen for an answer: if you preferre a Petition, you will look what answer is returned: so &c.

Q. How shall I know whether my prayer be *heard* or not? How shall I comfort my selfe in that case?

A. There be *four* Rules: First, thinke not thy prayers *denied*, though they be *asked*. [God dealeth after *diverse* manners with his servants; sometimes he answers presently, *Dan. 9, 21, 23. Esay 65. 24.* Sometimes he seemeth to *stop* his eare, and to deny us for *divers reasons*; as 1. Because he *loves* to heare the voyce of his children crying unto him. 2. Perhaps thou art not *ready* for the blessing. 3. Perhaps it is better thou shouldest want it. 4. Perhaps thou takest a *wrong* course to obtaine it. 5. Perhaps thou *prescribest* to God; and God will give thee the blessing in a *way* more for his glory, as Christ did.] *Ioh. 11. 3, 6, 15, 40. Gen. 25. 21.*

Q. What second rule have you?

A. If God give some *better thing* in *stead* of what we beg, or *strength* to beare the want of our desires, we must not take our selves to be denied, *2 Cor. 12. 9. Gen. 17.*

18. 2 Sam. I 2, 23, 25. Deut. 3. 26. Psal. 3. 4, 5. Psal. 138. 3.

Q. What *third* rule to judge of Gods acceptance of our prayers?

A. When after prayer we find our *hearts* to be drawn to God, and our spirits upheld to *continue* praying, returning to that duty with fresh delight and hopes, that is a signe we are heard. [It is a signe the begger fares well, where he goeth often. It is a good signe, when we still goe to God as to our *best* friend.] Psal. 116. 1, 2. 1 Sam. I. 18, 28.

Q. Particularly touching *forgiveness* of finnes, how shall I know that my prayer is heard?

A. If I get a *victory* over my sin, if the *sense* of Gods love doth work in me a love to God again, and to the things of God: [that is a signe our prayer is heard] Luk. 8. 46, 47. Luk. 7. 47.

Q. But if we finde *no token* of Gods answering our prayers, what is to be done

A. We must search if there be any *accursed* thing that may hinder our prayers: and also we must be humbled for our failings in the manner of our duty. *Jesse*. 7. 7, 10, 11. 1 Chron. 15. 13. 1 Sam. 4. 3. Luke 9.

C H A P. XLIX.

Of the Seales of the Covenant.

Q. **W**EE have spoken of two means of working & encreasing faith, viz. the Word and Prayer: By what means is God wont to *seale* up to our hearts the assurance of our reconciliation with himselfe?

A. Two waies: 1. *Inwardly* by the testimony of the Holy Ghost, witnessing with our Spirits that we are Gods children.

Of the witness of the Spirit.

2. And *outwardly* by the Sacraments, *Rom.* 8. 16. 2 *Cor.* 1. 22.

Q. How doth the Spirit of God *inwardly* witness to a man his salvation?

A. Two waies: first by *imprinting* holynesse and the stamp of grace on the heart thereby shewing us our *right* to the promise of life: [as the *seale* leaveth its impression on the wax, so doth the Spirit. And look where *grace* is printed, there is the spirit that wrought it: and we have *that* seale to shew for our salvation. *Gal.* 5. 18, 22, 23, 25. *Gal.* 6. 16. *Rom.* 8. 13. 2 *Cor.* 3. 3. A seale makes things to be authenticke and warrantable Deeds and writings

I.

writings once sealed are good in Law, and we may plead *our right* by the seale: so &c.

Q. How secondly doth the Spirit witnesse with our spirits?

A. By cheering, strengthening, & clearing up the Conscience to see, and acknowledge, and to certifie our hearts of the *truth* of Grace, so as to make us able to say, I have *true* faith, and true hatred of sinne, &c. [The spirit saith, They that are called, are certainly saved. Now the conscience *enlightened* doth say, Tis *so* and *so* with me. This is the *answer* of a good conscience, & the witnesse of two is true, Gods Spirit and our spirits: as conscience awakened can tell *David*, thou hast done ill in the matter of *Vriah*; so the conscience *enlightened* and *cleared* can tell *Peter*, and make him say with confidence, Lord thou knowest, and I know that I love thee, *Joh. 2. 1. 17.* *Eph. 1. 13.* *1 Per. 3. 21.* *1 Io. 2. 20, 27.* *1 Cor. 2. 11.* *12. 1* *Joh. 5. 20.*

Q. But put case our conscience cry peace *without* any such *impression*, & character of *grace* on the heart; What then?

A. Then it is a *false* cry, it being but the single testimony of our owne deceived spirits,

rits, & several from the true testimony of the Spirit of God, which ever agreeth with the Scripture. [The Spirit of God doth not crosse the word, it doth not blesse whom the word curseth, not curse whom the word blesseth; and if our own hearts do so we know it to be a false testimony, and a deceived spirit.] 1 Joh. 5. 6, 8. Psal. 51. 9, 10.

Q. Put case I find some works of the sanctifying Spirit, & yet feele unquietnesse in my own conscience?

A. If upon examination thou find any sinne in thy soule; pull it out and cast it from the, but if there be no sin that hinders thy peace, then thy conscience ought to acquit thee. [Thou art in safety, and in Gods favour by the spirit of sanctification, whereby thou dost cleave to thy God amidst all fears and doubts.] E/ay 50. 10. Job 27. 1, 4, 6. Job 13. 15. Thus of the inward Testimony of the Holy-Ghost: followes the outward.

Q. How doth God seale up our Redemption to us outwardly?

A. By the Sacraments, which to the worthy partakers are particular tokens & pledges of Gods favour and good-will towards us in the death of his Son. [In

of the word God speaks generally: but he comes home to each particular beleever in the Sacraments.]

Q. What is a Sacrament?

A. A Sacrament is a *seale* of the righteousness of faith, or it is a *token* of the Covenant between God & us, *Gen.* 17. 10, 11.

Rom. 4. 11. A Sacrament hath two uses.

1. Of a *signe promisory* to represent. 2. Of a *seale* to exhibit, & put us in possession of the things granted by Gods Covenant.

Q. Must we be in Covenant with God before we can partake of the Sacraments?

A. Yes: for *elie* the outward signes doe not profit: *Abraham* was first in Covenant with God, and then he received the signe of Circumcision. [Even as we use first to agree upon the conditions before we seale and deliver the deeds.] *Gen.* 15 6, 18. with *Gen.* 17. 7, 10, 11. with *Rom.* 4. 10, 11. & *Acts* 8. 13, 21, 37. As in Covenant, and Contract of Marriage, there is first a consent of the parties, and then the writings are sealed, so it is in this covenant of Grace both we and our Children must be in Covenant with God, before the Sacraments which are the seales of the Covenant can belong to us. Some are in Covenant with

What a Sacrament is

with God, only by outward profession and such people receive the signe, but not the thing signified, as *Acts 5.3. 1 Cor. 10. 3, 5. 1 Cor. 11. 27. Ro. 2. 25.* others are really in Covenant with the Lord, and they receive both the signe, and the thing thereby signified, as *Act. 2. 41. 1 Pe. 3. 21.* Our Children are taken into Gods Covenant, and so have the signes of Baptisme. Howbeit when they come to age, they must performe the condition of their Fathers Faith, else they forfeit all.

2. The Sacraments of the Old Testament were two. 1. *Circumcision* and 2 the *Passover*; of the New Testament be likewise two Sacraments, Baptisme and the Lords Supper; How do they differ the one from the other? The New from the Old?

A. Not in substance, for Christ is the substance and end of all Sacrament; but onely in the manner; the Old did lead unto, and set forth Christs death which was to come, the New do set forth Christ already come, *1 Cor. 10. 3, 4. 1 Cor. 5. 7. Exod. 12. 13.*

The parts of a Sacrament. 2. How many parts be there in a Sacrament?

A. There be two parts in every Sacrament:

ment: 1. Some outward & bodily signe: 2.

And soe spirituall benefit signified thereby

Q. What is the spirituall thing signified in every Sacrament?

A. Christ crucified, or the doing away of sinnes, in, and for the death of Christ. [it is not every grace represented by an outward signe, that doth make a Sacrament, but the benefit of Christs passion is that grace which is set forth in every Sacrament.] Col. 2. 11, 12. Mark. 1. 4. Matth. 26. 28. 1 Cor. 10. 16. 1 Cor. 5. 7.

Q. What follows hereof?

A. Therefore those other five Sacraments of the Papists, viz. Confirmation, Penance, Orders, Mattymony, extreame unction, are falsely called Sacraments of the New Testament, as being neither ordained by Christ, nor having such Sacramentall signes and significations. [A Christian needs but two things to his being, viz a new birth, and a growth in Christ, both which are set forth in the other two Sacraments: besides, those five are not common to all Christians that be in Covenant with God, nor yet peculiar to the Christian Churches.]

Q. Who is the Author and ordainer of all Sacraments?

A.

The author

A. Only the Lord God: None but God can forgive sinnes, & bestow spirituall graces, and therefore none but God can make signes and seals thereof. [As he alone can signe and seale a deed that hath the right to sell the land: All signes and Sacraments of mans devising cannot teach or help devotion, but only delude and breed superstition: It is a foolish thing to make a significant signe of that which is not in our power to give.] *Mat. 28. 19. 1 Cor. 11. 23.*

Q. What is the efficacy of Sacraments? Do they justifie the receiver, or work in us that grace which they signify, in the party himselfe do not hinder it by some grosse sinne?

And Efficacy.

A. No: Sacraments are signes of Gods grace and favour towards us, but not the working causes therof: For then the signe should be before the thing whereof it is a signe, which cannot be. Sacraments serve as it were to put us in possession of the Covenant, as a sealed deed formally delivered doth of an house or land that is sold: Remission of sins, and other blessings of the Covenant, are not in the Sacraments, as Heat is in the fire, or as a medicine in a box. But as a Key given in token of possession, or a deed whereby Men are enfeoffed in any House or Land, are in Law sure Pawns, so

he things promised; so are the *holy* signes
 given to the believer. Remission of sins &
 sanctification of our hearts is from God
alone through the blood of Jesus Christ; yet
 for the applying thereof unto us, there
 are diverse means established, as 1. Bap-
 tisme, *Act. 2. 38. Mat. 3. 7. Mar. 1. 4. 2* The
 Eucharist, *Mat. 26. 28. 1 Cor. 10. 16.* 3ly
 preaching, *2 Cor. 5. 19. 4ly* Prayer, *Act. 8.*
 5ly The power of the Keyes, *Mat. 18. 18. John 20. 23.* All these are Acts
 instituted by God, & executed by us for that
 purpose. And therefore although the *dead*
 soul, that hath no *inward motion* of faith to
 receive the benefit offered, nor any *disposi-*
 tion of heart answerable to the thing that is
 done *outwardly*, these means avail *nothing*
Gal. 5. 6. Yet on God part offering, and on
 mans part duely receiving and imbracing
 them, the outward signe, & the spirituall
 benefit thereby signified doe ever go to-
 gether, hence it is, that in the Scripture,
 that which is proper to the thing signified,
 is sometimes ascribed to the signe: as *Act.*
2. 16. Arise, and be Baptized, washing a-
 the effect his Conditionall promise. The Sacraments are not
 bare resemblances and memorials of things absent, nor naked
 signes of Grace received before, but means effectually where-
 by God delivereth into our hands the Grace signified by
 them, *Hooker Pol. 1. 5. §. 57.*

Sacraments
 are not
 physically,
 but motall
 instrumēt
 by which
 God be-
 stoweth
 what they
 represent:
 the use of
 them is in
 our hands,
 the effect
 in Gods
 for the use
 we have
 his Com-
 mande-
 ment, for

way sinnes, with 1 Cor. 10. 16. 1 Cor. 11.
 Gallica 24, 25. The which is well expressed *Art*
Confessio si 25. of the Church of Eng. That the Sacra-
dei Art. 34. ments be certaine sure witnesses, & effe-
 37. Harm. " All signes of grace and Gods good
 of Confe- " will towards us & in such *only* as wor-
 fessions. " thily receive the same, they have
 " wholsome effect. By the Sacraments
 " God doth quicken, strengthen, & Con-
 " firme our faith, *ibid.*

C H A P. L.

Of Baptisme.

QW Hat is Baptisme?

A. It is a Sacrament of our
 engrafture into Christ out of old Adam [It
 is unto us an entrance into the Church,
 witnessing unto us, that whereas we were
 before strangers from God, a God doth
 now receive us into his family & people,
 and we again ^b give up our selves toge-
 ther with our names unto God through
 Jesus Christ to walk in newnesse of life.

^a 1 Cor. 12. 13. Gal. 3. 27. Eph. 2. 11, 12,
 13. ^b Mat 3. 8, 11. Rom 6. 3, 4.

2. Whats the outward signe in Baptisme?

A. The dipping or sprinkling of water in
 the name of the Father Sonne and Holy
 Ghost, Mat. 28. 19. for dipping see Job

23. *Mat. 3. 6. 16. AEs 8. 38.* And for *sprinkling*, read *AE. 16. 33. in Houses: Mark 7. 4.* with *Heb. 9. 10, 19, 20, 21, 22. Heb. 11. 24.*

Q. What is the spirituall thing signified by this sprinkling of water?

A. The *clensing* of the soule from all sinne by the *bloud* of Christ sprinkled on it, *AEs 2. 38. Rom. 6. 3. Col. 2. 12, 13.* Baptisme *teacheth* and *signifieth* unto us that in Christ we, who were *dead* in sinnes; are quickned, and *washed*, and all our sins forgiven, by the mighty operation of God. *Eph. 5. 2. 6. Tit. 3. 5.* In and by Baptisme God doth two things: 1. He doth *instruct* us touching Christ crucified, that our sins are washed, and our *soules clenfed* from all sinne by his bloud. *1 John 1. 7. Rev. 1. 5.* 2. He doth *apply* the same in particular to the party Baptized, *AEs 2. 2. 16.* For the Sacraments, by reason of the *word* of *command* [*go and Baptize them*] and of the *word* of *promise* of a *benefit* to worthy receivers? Be Baptized for remission of sinnes, *AEs 2. 38.* They do tell us that Christ, is *ours*, given to us, and his bloud sprinkled on us, and by this means, (it being a *word* of promise (and every word of promise is a word serving to beget faith) the spirit of God doth stir up faith, strengthen

and confirme faith in us: God doth not put any such *virtue* into the signs, as to pardon our sins and make us Holy, *ex opere operato*, neither doth God so tie his presence to the water, as if where the Ministers Action is, there God is also, and at the same time; for many have the *signe*, that never have the *thing*, as Simon Magus, Judas, &c. and some have the benefit of Baptisme long after, as Infants when they come to age: But none have the benefit of Baptisme, but such as come by Faith to behold Christ crucified in and through the outward signs, and so use the signs as means of applying Christ to their own souls for remission of sins. See Art. 27. of Ch. of Eng.

Q. What is it to be baptized in the Name of the Father, sonne, and Holy Ghost?

A. Two things are meant by it: First, thereby is testified to the party Baptized, that he is received into the flock & family of God. [God doth avouch him for his child, God doth bind himselfe to us; and make over his Covenant to us, Gen. 17. 7.]

Q. What secondly?

A. The party that receiveth Baptisme doth enter into an Oath and Covenant, to take the Lord for his God; thereby binding himselfe

1.
Gods part
of the Cove-
nant.

2.
Our part.

himselfe to *believe*, and *serve* that true God who is Father, Sonne and Holy-Ghost. [We are then enrolled, and written among the Sonnes of God, *Gen.* 17. 1. *Gal.* 3. 27. *1 Cor.* 1. 13. 15. We avouch God to be our God] *Dent.* 26. 17, 18.

2. Is it *thus* with all that are baptized? Doe all receive those benefit?

A. No, only they that *have*, or *come* to have *faith* to believe the promises, and *repentance* to forsake sin, *Gal.* 5. 6. *1 Pet.* 3. 21. *Acts* 8. 21, 23. *Mark.* 16. 16. [In Scripture they are *reputed* aliens and *strangers* from the covenant of promise, who have not the *signe* of the Covenant: 2. And they that reject the signes are *reputed* to reject the Covenant it selfe, *Eph.* 2. 11. *Gen.* 17. 14. *Luke* 7. 30. 3. So they that receive the *signe* of the Covenant, *joyning* themselves to the people of God, are in Scripture *reputed* to be of the household of faith, & *Saints* *conferate* with the Church of God, *Esa.* 56. 3. *Heb.* 9. 13. 4 But really and effectually they *only* receive the benefits which come to have the conditions of the Covenant, *viz.* Faith, and repentance. *Act.* 8. 21, 23. *1 Cor.* 10. 3, 5. *Act.* 3. 26. *1 Pet.* 3. 21. The duty of all that be Baptized is

The duties reduced to three heads. 1. To *Renounce of them* The divell, the World, & the Flesh. 2. To *that be* Believe in Jesus Christ, and to maintaine *Baptized* the Faith once delivered to the Saints against all Sects and Heresies whatsoever. 3. We *promise* to walke obediently in all Gods Commandements.

Q. Are the *conditions* of faith and repentance required in all that are to be baptized?

A. Yes, in all that be Baptized when they be of ripe age; but in *little* Children it is sufficient that they shew forth faith and repentance when they come to age.

I.
Practice.

Q. May little Children be Baptized?

A. Yes: the Apostles did baptize whole households, in which number were their Children: As *Abraham* & his household were circumcised (*that is*) He and his Children, for *Ismael* was but thirteen years old when he was circumcised, *Gen. 17. 25*. And there is reason for it; because there is the same relation from the believing parents to the children already borne, as to them that shall be borne; and therefore if the children of *Stephanas* and the Jaylor, which were borne after their conversion, ought to be baptized by *vertue* and priviledge of the

the parents faith, why not also the children that were *already* borne, seeing they are the children of believers: moreover his *practice* of baptizing Infants by the Apostle is gathered from that Phrase, *Heb. 6.2.* (laying on of *hands*) which was a *ceremony* used in prayer for them that had been Baptized in their *Infancy*, when they were Catechized in the doctrines to be known and believed by grown men that were admitted to Baptisme. *Calv. on Heb. 6.2.* *Acts 16.33. 1 Cor. 1.16 Gen. 17.25.*

See Calvin.
Inst. lib. 4.
c. 16. §. 4.
de Confr.
matione.

2. Why are Infants of believers to be Baptized?

A. Because they *belong* to the covenant of grace, and be of the *number* of Gods people, and are *inheritors* of the *blessings* which God promised to the seed of the faithfull, *1 Cor. 7.14. Rom. 11.16. Acts 2. 39 Marke 10.13, 14, 15. Gen. 17.7, 9, 12, 14. with Gal. 3. 16. Rom. 4. 11, 12.* In those Scriptures Note five things. 1. That *Infant-membership*, & *Admission* by an outward signe, is as Ancient as any visible Church recorded in Scripture. 2. That the Covenant made with Abraham was the *Gospel Covenant*, wherein *Blessednesse* was promised in & through Christ the Promised seed,

3. seed, *Gal. 3. 8.* with *Gen. 12. 3.* and that Covenant is to endure to the end of the World, *Gal. 3. 16, 17. 3.* Note the persons with whom God made the Gospel-Covenant, it was *Abraham* and his *Infant-seede* & so with beleivers of all Nations, who have as much right to that promise, (I will be thy God, and the God of thy seed) as *Abraham* had. 4. There is a command to marke the Infant-children of the Covenant, *Gen. 17. 10 12.* The which command is no where reversed, but rather established, *Mat. 28. 19.* Baptizeall; Infants are not excepted, but rather included in that Promise, *Act. 2. 39.* And though the signe of the Covenant be changed, yet neither is the Covenant it selfe, nor the commandement, to Marke Infants reversed. 5. Note what Christ did, and the reason why he did it. 1. what Christ did, He sayd, *forbid them not to come unto me*— And albeit Infants did not know what was done unto them, yet Christ gave them both his blessing and an outward signe of it, He layd his hands on them, 2. Next Christ gives a reason why he did this, because to them belongs the Kingdome of Heaven, and remission of sins. Now if Christ esteeme it a sufficient reason,

reason, why Infants should be admitted to the *signes* of his blessing, because the Kingdome of Heaven *belongs* to them, then who shall dare forbid them? or debarre them from baptisme, the first signe of the Covenant of Grace?

Q What if the *immediate* parents be believers onely in *shew*, may their Children be baptized?

A. Yes; for, *First*, the *profession* of the faith is sufficient: 2ly Children of professors have a right by baptisme by vertue of the first Covenant with *Abraham*, in whom we have as true an interest as the Jewes ever had, *Acts* 8. 12, 13, 37. with *Acts* 10. 47. *Gal* 3. 29. *Rom* 11. 17. [So that the wickednesse of the *immediate* parent doth not prejudice the right of the child: for then *Hezekiah* should not have been circumcised, because he had a *wicked* father. No covenant or condition of *mans* making must be set *above* the covenant & conditions set by Christ, to make them void to beleivers.] Godly parents have sometimes gracelesse children, & Carnall Parents have sometimes gracious children.

2. What can Baptisme profit Infants, seeing they have no faith?

R 4

A. Very

A. Very much: for as men by *deed* and *seale* convey lands to heirs that *shall* be borne, as well as to them that be *already* born so doth God by his Promise, which takes its effect in due time [As Gods Promise that *Abrahams* seed should inherit *Canaan*, did not take effect till 430 years after, yet then it spake and failed not. And as our children are taken *Tenants*, and made members of so *Manour* or *Lordship* by the *delivery* of a white wand, or the like ceremony, when they be *little*; the which *Tenements* they enjoy when they come to age: so doth God covenant of peace and Grace made in Baptisme, take its effect in due time.] God is the great Landlord of Heaven, he puts our Childrens life into that copy, &c.

2. What if they doe not *performe* the condition when they come to age?

A. Then they can have no good of their Baptisme, 1 *Pet.* 3. 21. *Neh* 5. 13. [God will shake them out of his Church.] *Rom.* 2. 28. As you put a childs life in o a Living, when he is of age he enjoyes it: But if he refuse to do Homage, or to pay the Lords rent, then he forfeits his Living: so &c.

CHAP. LI.

Of the Lords Supper.

Q. **W**hat is the *outward* signe in the Lords Supper?

A. Bread and Wine given and received as Christ hath ordained.

Q. What is the things *signified* and remembered in, and by them?

A. The *death* of Christ, when he offered up his righteous soule a *sacrifice* for sin, [gave his body to be broken, and his blood to be shed for sinners,] *Esay* 53. 6, 8, 10. *Luk* 22. 19 20. *Cor.* 11. 24, 25, 26.

Q. The Bread and Wine then are not turned into the *very body* and *blood* of Christ by the consecration of the Elements, as if Christ should be there *bodily* present?

A. No, by no means: for the Heavens must *containe* his body till he come again for our full redemption. And it is as impossible for *Christs* body to be in Heaven *Against* and Earth, and in ten thousand places at *Transub-*stantiation, as it is for *one* of us. [This conceit *on* of Papists, is not only *against* our *senses* of sight, and taste, and feeling, but also *against* an *Article* of Faith, namely, the *truene* of Christs humane nature in his *Incarnation*: and *against* that *Article* of Christs

Christ sitting at the right hand of God. Gods Omnipotency doth not make a body to be in many places at the same instant of time.] *Act. 3. 20, 21. Luk. 24. 6.*

Q. Shew some other reasons against *Transubstantiation*, and the reall presence of Christ in the Eucharist.

R. 2.

A. The Bread which is broken in the Sacrament cannot be his very body, because his very body is whole, and the Sacrament sets forth Christ broken for us: [Therefore it is a remembrance, not a transubstantiation.] *1 Cor. 11. 24.* We set forth his death, we do not kill him again.

Q. Shew a third reason.

R. 3.

A. All that eat the flesh of Christ, and drink his blood, in the Scripture sence are saved; But all that eat of the Masse are not saved; [Therefore the Masse and the Scripture-eating agree not.] *John 6. 51, 53, 54, 57.*

Q. Shew a fourth reason against the bodily eating of Christ.

R. 4.

A. Because if one should eat a piece of his flesh, (as his finger, or foot, &c.) that would not profit, *Joh. 6. 52, 61, 63.* What if the Souldier that pierced him, had tasted of the blood which came out of

of his *side*, could that have done him any good? surely no, for our redemption stands in the *satisfaction* which by his dying he made unto the Law: and the *means* by which we eat his Flesh and drink his Blood, is not with the Mouth and Teeth but Faith in the heart.

2. Then Christ is ~~not~~ offered up a *Sacrifice* for the *quick* and *dead* in the Eucharist, [as the Papist teach.] *Catechismus Rom part. 2. c. 4.*

A. No: for as Christ *cannot dye* and *suffer often*, so neither is he *offered often*. But by *one sacrifice* of himselfe *once* offered, he hath put away sinne for ever. [He hath perfected for ever them that are sanctified, by *once* dying, else were his sacrifice weak and imperfect, like the sacrifices of *Aarons Priests*. Our *duty* in the Sacrament is to *receive* him by faith, not to *offer* him in sacrifice to God. In the Sacrament God offers Christ to us: we do not offer him to God, *Heb. 9. 25, 26, 28.* with *Heb. 10. 10, 11, 12, 14. Rom. 6. 10. Joh. 1. 29.* The offering of Christ once made, is a perfect redemption, propitiation, and satisfaction for the *sinnes* of the whole World, both originall and Actuell, and there

“ there is none other satisfaction for sin,
 “ but that alone, *Art. 31. of Ch. Eng.*

Q. What followes hereof?

Papists, be Idolaters. *A.* Therefore the *Masse* is a very Idoll,
 and they that use it, or adore it, or ascribe to
 it the vertue of Christs sacrifice are very I-
 dolaters. The sacrifice of Masses, in the
 “ which it was commonly said, that the
 “ Priests did offer Christ for the quick &
 “ dead, to have Remission of Paine and
 “ Guilt, were blasphemous fables, and
 “ dangerous deceits *ibid.*

Q. What then is the meaning of these
 words; *This is my body*?

A. Paul tells us, it is the *Communion* of
 the body and bloud of Christ; (that is) an
 ordinance wherein the faithfull have ex-
 hibited to them a *fellowship* in the merits
 and vertue of the Sacrifice of Christs
 death.] *1 Cor. 10. 16, 17. Exod. 24. 8.* [as
 the Cop is called the New Testament, &
 Christ is called our Passeover, *1 Cor. 5. 7.*]
 “ The Lords supper is a Sacrament of our
 “ redemption by Christs death, insomuch
 “ that to such as worthily, and with faith
 “ receive the same, the Bread which we
 “ break, is a partaking of the body of
 “ Christ, and the Cup of blessing is a
 partaking of the bloud of Christ. *Art.*
28 of the Church of E.

Q. What is the end and use of this Sacrament?

A. There be three especiall uses of it. *The Use*
1. By it as by a *token* or pledge from God of the
the worthy Receiver is assured that he *Lords*
hath a *part* and *share* in Christs death. [The Supper.
Lord Christ *establisht* the New Testament
by his own death: all the good things
contained in the *New Covenant*, are made
sure by the death of Christ the *Promiser*, &
he bids us eat of that bread, and drink of
that Cup, in remembrance of the same.] 1

Cor. 11. 25, 26. There is a Sacramentall U-
nion between the signes, and the things
signified, such an union as is between a
sealed will, and the Legacies bequeathed
by the same: He that hath a Lease sealed
knowes that he hath *more* then paper and
wax: so it is in this businesse.

2. Doe all that come receive *such* a
pledge of Gods *favour*?

A. No, *onely* they that be worthy re-
ceivers; the rest receive *meere* bread and
wine, and so, prophane Gods ordinance,
and procure judgments to themselves, 1
Cor. 11. 27, 29. The Wicked and such as
be void of a lively faith, are in no wise
partakers of Christ, but rather to their
condem-

"condemnation, doe eat and drink the
"signe or Sacrament of so great a thing
Art. 29. of Ch. of Eng.

Q. What other end and use is there of
this Sacrament?

A. It is a badge of our Christian profession,
on, wherein we with believing and thank-
full hearts doe remember the love, and
shew forth the *virtus* of Christ death: And
also professe our selves to be the people of
Christ, against all Atheists, Sects, Here-
ticks, misbelievers, & loose-livers what-
soever; we are hereby obliged to stand for
Christ against all the world, 1 Cor. 10 20,
21. 1 Cor. 11. 25, 26. 2 Cor. 6. 15.

Q. What third use is there of it?

A. It is a Bond and Pledge of that Love
which Christians ought to have one to
another, and of their joyns-fellowship in
Christ the Head. 1 Cor. 10. 17. 1 Cor. 12.
13, 14. 1 Cor. 11. 18, 21, 22. Iohn 13. 2, 4,
14, 34.

CHAP. LII.

Of right participation of the Lords Supper.

Q. **W**Ho ought to be partakers
of the Lords Supper?

A. Only such as have bin *Baptized*, & are
able to make profession of their faith, and to

examine

...k the *famine themselves; that is, Such as are able*
 things *discerne the Lords body.*] *Exod. 12. 43,*
4. 48. 1 Cor. 11. 28. Ezra 6. 21. Ezek. 44. 7.]

ere of Q. What must a man *examine* himselfe in?

A. Whether he be a true *Member of* *Off self-ex-*
brist or not; [For none else can par-
amine,
 ke *worthily of the Sacrament of*
 and *brist.] Cor. 13. 5. 1 Joh. 5. 12. Eph. 5. 23.*

: And Q. How may that be known?

A. If I have *a sound faith,* and true
 Here *repentance,* and am *c quickned to*
 what *newnesse of life and d love of the brethren*
 and for *am assuredly a member of Christ,*
 O 20, *Rom. 11. 17, 20. b Gal. 5. 24. Mat. 3.*

10. c 2 Cor. 5. 17. John 15. 4. 5. d 1 Pet.
22. 1 John 3. 14. [For further triall

Love of these graces I referre you to my other
 ne to *small Catechisme, entituled, An help for*
 ip in *young People, &c. Anno Dom. 1640. and*
 . 12, *may be fitly bound with this.]*

2, 4, Q. A Christian that hath these graces,
 may yet through *carelesnesse* come to the
 lords table *unworthily;* for preventing

per. whereof what must we do *before we come?* *Before we*
come.

akers A. We must *stirre up* those graces in us,
 and labour to see our *a need of Christ,*
 & are *nd to b cleanse our our soules afresh from*
 nd to *very new pollution wherewith we have*
 mine *been*

been defiled, ^a *Math. 5.6. Luke 1. 53.*
2 Chron. 30. 17, 18. Math. 5. 23, 24. 1 Co
11. 17, 18. Lev. 15. 31. Num. 9. 6, 7, 10,
 Renewed faith & repentance is needfull.

Q. How ought a Christian to beha
 himselfe in the act of receiving?

^{1.}
 In the time
 of Recei-
 ving.

Wax sealed
 and set to
 a deed
 though for
 substance
 it be Wax
 still, yet for
 use it is to
 you more
 then wax,
 & of more
 value then
 all the wax
 in the Mer-
 chants
 shop: So
 this Bread
 and wine

A. He must discerns the Lords body (*th*
is) he must not use thē as *common* bread
 wine, but consider in them their *spiritual*
relations, & so receivethem as tokens of th
 covenant. [We use our ordinary bread an
 wine for *naturall uses*, viz. to refresh an
 nourish our *bodies*, but this bread and win
 for *spirituall ends and uses*.] *1 Cor. 11. 1*
29. Levit. 10. 3. In the use of this Sac
 ment Bread & Wine, we must behold th
 love of the Father giving his Son to deat
 the love of Christ in laying down his li
 for his friends, & the *merit*, & alsufficienc
 of Christs blood to take away all our sin

Q. How may this be done?

A. I must see and consider in the *sign*
 the thing signified, and apply both to m
 own soule in particular, giving thanks
 by Christs institution are seals set to his Testament, and w
 them Christ gives us his body and Blood for remission
 sins, by whom as by Bread and Wine our spirituall hung
 is satisfied, our Graces strengthened, our spirituall Life pr
 served unto Life eternall.

God for Christ, and for my redemption by him. [This particular application of faith is to *eat Christ*: Christ gives me to understand that his *body* was broken for me as the Bread is: and as certainly as I behold the *bread* of the Lord broken to me, & the *cup* communicated to me, so we have a true right to him: and he is as truly *ours* as our *meat* and drink are ours.] *John 6. 33. 35. 36. Heb. 9. 20. Luke 22. 20.*

2. What must a Christian doe after receiving?

A We must pay our vowe, (*that is*) we must be carefull to performe our covenant which now we have renewed with God in Jesus Christ, *Psal. 50. 14. 2 Cor. 6. 1. 2 Cor. 7. 1. 2: Pet. 1. 4 Rom. 2. 25.*

2. How may we find that we have made a right use of this Sacrament?

A. When we are more refreshed with the feeling of Gods favour towards us, and doe grow in newnesse of life. [As the right use of food is to *outgrow* sicknesse, and gather strength for the better performance of actions of our naturall life: so when we are more lively and zealous, and get more strength against our corruptions, & Temptations, or any waies grow in the new creature, then have we not received in

vaine.] 2 Chro. 30. 25, 26. with 2 Chro. 31. 1. 1 Chro. 11. 17. when we are *bettered* by it, then have we received aright.

Q. There be some to whom this Sacrament doth not at all *belong*, they have no *interest* in the matter; who be they?

A. The ignorant & disobedient, that is, such as cannot give account of their faith, or by their wicked lives shew themselves utterly unworthy: [They come not within the judgment of charity.] Ezr. 6. 21. 2 Chro. 30. 17, 18. God had smitten them, &c. Ezek. 44. 7. 1 Cor. 5. 6, 13. Infants and naturall Fooles, and all persons that cannot examine themselves, nor discern the Lords body, as also all open impenitent sinners, all such persons must not meddle with the Lords Supper, 1 Cor. 11. 28, 29. 1 Cor. 5. 7. 13.

Q. The least sin that a man knowes by himselfe unrepented, is a just cause to keep himselfe from the Sacrament; But are all the finnes we know by other men a just cause for us to keep them from the Lords Supper?

A. No: only such offences as are openly known, and scandalous to the congregation: [The rest doe professe with their mouthes, and if they do not believe with their hearts, and repent indeed, they are

no better then Judas, who seemed to be one of the rest, but was not. It is not our own private knowledg or suspicion of the parties unsoundnesse that must put him off, unlesse the party be accused and admonished of his sinne by them that have authority in the name of Christ for the good of the party, and the satisfaction of the Congregation to restraine them; Christ knew Judas from the beginning, yet &c.] *Iohn* 13. 11, 18. *1 Cor.* 5. 1, 2. It is reported, &c. *Matth.* 22. 2, 10, 11, 12. *Mat.* 18. 15, 17.

Q. Is not the rest of the congregation polluted by the mixture of unworthy persons with them?

A. No, unlesse they be consenting unto their wickednesse; for Judas^b did not defile Christ: The wicked among the Jewes did not make the ordinances of Circumcision, of preaching in the chaire of Moses, of the Passeeover, and of Sacrificing, uncleane unto the godly of those times; Christ himselfe held Communion with the Church of the Jewes, which at that time was marvilously corrupted both in Doctrine and Discipline, ^a*1 Cor.* 5. 2, 6. with *2 Co.* 7. 11. *Cleave in this matter, els not,* *Luk.* 22. 34. *Luk.* 3. 21. *Iohn* 2. 13. *1 Sam.*

The wicked do not pollute the Godly as the Lords Supper.

2. 16, 24. 1 Cor. 11. 17, 29. to himselfe, &c.
 b Mat. 26. 20, 21. He sat down with the
 Twelve, Judas as he was imployed in the
 Apostleship with the rest, so he was admit-
 ted also with the rest unto the fellowship
 of all divine worship and ordinances, to
 teach us, that neither is the Sacrament the
 worse, nor are the Communicants polluted;
 albeit some unworthy and undiscovered
 Hypocrites be in company with them at
 the Lords table; the Pollution of the Sacra-
 ment remained with Judas alone. The state
 of the visible Church is like to ten Vir-
 gins, whereof some were wise and some
 foolish, Mat. 25. 1. To a great house.
 2 Tim. 2. 20. 1 Cor. 11. 33. with 1 Cor. 3. 3.
 1 Cor. 10. 17, 21.

Q. Then it is Christs will that *evill li-
 vers* should be excommunicated, to the end
 they may be brought to shame and re-
 pentance?

Who to be
 Excommu-
 nicated.

A. It is so: *scandalous* persons if they o-
 bey not the admonitions of the Church, but
 remain *obstinate*, ought to be cast out and
 kept from the Lords Supper. Mat. 18. 18.
 John 20. 23. 1 Cor. 5. 3, 4, 5, 13. 1 Tim. 1. 20.
 Wicked and obstinate persons are to be
 banished from the fellowship of the faith-
 full

full (1) By the *Authority* (and in the name) of *Jesus Christ*. (2) *Dispenced* by the office and judgement of the *Ministers* of the Gospel. (3) With the assistance and consent of the Congregation. I. All that *professe repentance* towards God, and faith towards our Lord *Jesus Christ*, are to be admitted if they offer themselves, as *Judas*; *Simon Magus*, *Ananias* and *Saphira*, and those severall divided parties at *Corinth*. (which are for that cause called *Carnall*; *1 Cor. 3.3*) and surely they did judge one another unworthy, and therefore did communicate apart. *1 Cor. 11. 18, 21*. Yet *Paul* bids them all that were divided into factions, to *Tarry one* for another. *v. 34*. that so their eating together might testifie and maintaine their Christian charity and unity in the body of Christ. Neither is there any danger to the Godly by the company of them that doe thus *professe* Faith, Repentance, and new Obedience, though in deed and in truth they be not such as they *professe*; Because in such a mixt congregation all doe joyne in an *acknowledgment* that men are saved by Christs blood (and that is true) 2. And we all joyne in *profession* of Christianity, and in a *solemn*

3.

1.

who to be admitted.

If a company of men should agree in some evill Action, & we joyne with them, then we were partakers of their evill;

But when Christians Agree to serve the Lord Jesus, if some joyne that do it not as they ought, they joyne with us in our good, not we in their sin, or unworthynesse.

vow and promise of living holy and Christian lives for time to come. [and that we may do lawfully, and sincerely with them who are not sincere, but meer outside professors.] And therefore such mixture of good and bad in that ordinance, can be no sufficient warrant and ground, either for the Minister to refuse to do his office, or for the people to refuse to partake of this Ordinance.

2.

Who
should for-
beare to
come-

2. Howbeit all carnall persons who are conscious to themselves of their ignorance, or hypocrisy, that they are not in truth what they seem to be, or are privy to themselves of living in any sin, ought in good conscience to keep themselves back

3.

Whomust
be kept
back.

from the Lords table. 3. And all such Persons as are grossly ignorant of Christ, or else are guilty of grosse errors, and scandalous sins, inconsistent with Faith and Repentance, they ought to be kept back by the dilcipline of the Church.

2. Thus of the publick: Are there any private helps of a Christians conversation and communion with God?

A. Yes, Many, as private reading, prayer, self-examination, calling our waies to account, trials of the grounds of our hopes, private fasting and humiliation,
holy

holy meditation, of the worth of things heavenly, and the vanity of things earthly, of the *Attributes* of God, of promises, &c. also private admonitions, and comforting one of another. Holy resolutions against the corruption of the times, of our own hearts, &c.



S 4

A N



1. The first of these is the fact that the
2. second is the fact that the
3. third is the fact that the
4. fourth is the fact that the
5. fifth is the fact that the
6. sixth is the fact that the
7. seventh is the fact that the
8. eighth is the fact that the
9. ninth is the fact that the
10. tenth is the fact that the



AN APPENDIX,

Containing and Explication of certain Theologicall termes & Phrases frequently used in English Bookes & Sermons, & be either not mentioned, or not sufficiently explained in the foregoing Treatise.

GRACE, signifieth in Scripture two things: 1. Gods free favour and love to man: 2. The effects thereof in us; thus faith is a grace, &c.

Predestination, is the eternall purpose of God touching the everlasting state of men, whereby of his own free will he ordaineth some to Salvation, and others to destruction.

Election is the eternall purpose of God, whereby, according to the counsell of His own will, he chuseth some to salvation out of the corrupted masse of Mankind; not because he foresaw they were or would be
better

better then others, but because it so pleased him; to the *praise* of his rich grace.

Reprobation is the like eternall purpose of God, whereby he *leaveth* others in their sinnes, to perish for ever; to the praise of his glorious justice.

Vocation signifieth that work of grace whereby God calleth his *elect* out of their sins, to receive the Gospell, *that is*, unto faith and repentance.

Conversion signifieth Gods *turning* of a sinner from darknesse to light, from sin to grace, from love of the world to love of God, from carelesnesse to conscience of pleasing God.

Justification signifieth Gods gracious act *accepting* of a sinner into his favour, not imputing unto him his sinnes, in and for the righteousness and death of Christ: or it is Gods *gracious* act whereby he *reconcileth* an *humbled* sinner to himselfe, *forgiving* his sins *freely & fully* for Christs sake.

Regeneration is the *begetting* of a spirituall life of Grace in the soule, by the seed of Gods word *received* into the heart, and made *effectuall* by the holy Ghost, whereby we are become *new* Creatures, to bring forth fruit unto God, the fruits of holynesse and righteousness.

Sanctification

Sanctification signifieth the *cleansing* of our *Natures*: & it is the *grace* of God *infused* into our hearts, whereby of *unholy* people we are *made holy* in our thoughts, words and actions.

Adoption signifieth Gods making Sons of us that were not Sons before: or it is the *translation* of Sinners from a *servile* condition under sinne and Satan, to be the *Sonnes* of God, in and with Christ to enjoy the *priviledges* and inheritance of *sonnes*.

Glorification signifies the state of Gods children in heaven.

Redemption signifies Christs *delivering* of our Souls from sin and wrath by *paying* of a *price*, even the price of his blood for us.

Mediation signifieth that gracious work of Christ setting himselfe between God and us, makeing peace, and procuring our acceptance with his father, both of our persons and actions.

Propitiation signifieth the *removing* of wrath, and making of God *favourable* to us in Christ.

Christs *active obedience* signifieth his perfect *fulfilling* of the Law for us.

Christs *passive obedience* is his *suffering* of death,

death, and undergoing of the punishment due to our sins; by both which he satisfied the justice of God in *our* behalfe, being put under the Law, that he might save them that were under the Law.

By the *Law* is meant the covenant of *Workes*, the way and offer of salvation to them that perfectly fulfill the Law of God in their *own* persons.

By the *Gospel* is meant the covenant of *Grace*, that is, Gods gracious purpose and promise of bringing men to salvation by Jesus Christ.

The *Old Testament* is the doctrine of salvation through Christ, taught by *Moses* and the Prophets, and set forth under certain figures and ceremonies, shadowing forth the death of Christ, and the benefits of Christ, who was then to come.

The *New Testament* is the same Doctrine of salvation by Christ, taught nakedly, without such figures & shadowes, shewing expressly the death and benefits of Christ already come; and exhibited in the flesh.

Leveticall we meane any Ordinance about Gods publick worship, delivered by *Moses*, till the Messias should come.

By *Legall* we understand that which the
Law

Law of Moses doth require, as *legall* righteousness is such a compleat righteousness in every circumstance as the Law doth require.

By *Evangelicall*, we understand that which the *Gospel* doth require and accept: as Evangelicall righteousness is the righteousness of the Mediator accepted on our behalfe.

Legall perfection is to be free from sin in every kinde and degree thereof.

Evangelicall perfection is to be free from guilt and hypocrisie, when in uprightness of heart we frame our selves to the whole will of God.

Legall repentance is a sorrow for sin arising from fear of wrath: such a sorrow the Law can work.

Evangelicall repentance is such a sorrow for sin as ariseth from love of God, and hatred of sin, which the Spirit of Adoption begets in us, because we displease our Father, and dishonour our God.

By the *Image of God in men*, is meant, to be like God in holiness and righteousness.

By the *fall of man* is meant the first sin of Adam and Eve whereby they fell from that state of holiness, and happiness, wherein they were at first created, and plunged

plunged themselves and their posterity into sin and misery.

By *Flesh* in Scripture is meant the *unregenerate* heart of man, and that remainder of corruption which is found even in regenerate persons, whereby they are hindered from doing the good they would.

By *Spirit* is meant the *new Man*, the renewed heart and soule of Man which opposeth it selfe against all sin.

When we speak of a *naturall Man* and of the state of Nature, we do not mean Heathens or Fooles, but all, even the best and wisest among Christians, that be *not regenerate* and effectually called: forasmuch as they be in no better case then Heathens.

When we speak of a *Spirituall Man*, we meane one that is *regenerate* and led by the Spirit of God, minding Spirituall things in the first place, and temporall things in a *spirituall* manner.

When we speak of a *Carnall Man*, we meane them that are led by *Carnall* and corrupt Principles, and do follow after Earthly things with *greatest earnestnesse* and delight: and Spirituall things in a *formall* and carelesse manner.

A Sincere Christian in one that walketh
with

with God and to God *uprightly*, making conscience of *every* duty, and of *every* sin, according to that *measure* of knowledge which he hath received, and doth not *hide* his eyes from any part of Gods will, neither is *willingly* ignorant of any part of his duty.

An *Hypocrite*, in Scripture, is not one that doth *professe* Religion, and separate himselfe from the *sinnes* of others: but it is any one that knoweth Truth, and doth not obey it sincerely and *universally*: but is partiall, and *balting* with God in points of obedience: approving himselfe to man, rather then to God.

By *Civill honesty*, which we teach cannot bring men to heaven, we doe not *condemne* justice and *honesty* in mens dealings: But we mean meere civill honest men. that is, *deluded*, and formall Christians, who being free from *grosse* sins, and outwardly conformed to good orders, do flatter themselves in a morall righteousness *without faith*, or any assurance of their particular interest in Christ, or any endeavour to attaine thereunto.

By *Common Graces*, we mean such gifts of Gods spirit as be *common* to the elect and

and reprobate, as gifts of Miracles, of Prophesying, and other *abilities* to spirituall duties.

By *Saving Graces* we mean the *speciall worke* and *fruits* of the renewing Spirit which whosoever hath received, is undoubtedly saved.

By *Restraining Grace* we meane that power of Gods word on the conscience, whereby men do outwardly *forbeare* evill, though they doe *not* inwardly *hate* it.

Humiliation is the wounding, and casting downe of the conscience with *fear*, in a sense and apprehension of the *curse* of God belonging to our sinfull state, all former *hopes* of being in Gods favour & in a good *case*; being now discovered to be utterly false and unsound.

Selfe deniall signifieth the renouncing of our own *righteousnesse* and worthinesse at also our own *desires*, reasons, wits, wills, and *dearest* contentments for Christs and the Gospells sake, that so we may preserve *faith* & a good conscience according to the rule of the words whatsoever *croffe* shall happen to us in so doing.

Spirituali Combat is the struggling between the flesh and the Spirit, between Grace &

Corruption.

Corruption, in the *same* faculties of the soul of a regenerate person, our new nature inclining us to good, and to please God, our corruption inclining to carnall contentments.

By the *World*, unto which we must be crucified, we meane the *sinfull courses*, opinions, waies, and fashions of the world.

Lust in any evill motion and inordinate desire of the soule after any thing; as after riches, honour, revenge, food, preferment; therefore covetousnesse is Lust, and so is pride, anger, and other motions of the flesh.

Concupiscence signifies the *habituall disposition* of the heart to that which is good and its *pronenesse* to that which is evill; as also every evill motion of the heart that swerves from the Law of God: All this is called evill *Concupiscence*.

By *Principles & Principled*, we mean the rules and grounds wherewith men are seasoned & guided in their course; as carnall Principles are carnall grounds & rules: spirituall Principles are spirituall considerations moving and guiding in a businesse.

Heretick is one that departs from the true Faith; and obstinately cleaves to error in Doctrine.

T

Schismatick

Schismatick is one that *unnecessarily* makes or causeth others to make a *seperation* from any true and sound Church to the disturbance of the outward established peace thereof.

By *Wile worship* we mean any thing that is brought into Religion, and made *matter of conscience* by *mans device* or *authority* without warrant from the word of God.

By *Superstition* we mean the ascribing of Holynesse, or any spirituall and supernaturall vertue, to any *creature*, gesture, place, day, words, or actions which is not given to the *said creature* by *Creation* or *divine institution*.

When we commend *Good Works* we meane not onely the works of *charity* and outward pomp but the *whole course* of obedience in our thoughts, words, and actions as the word of God requires of us.

By *Christian Liberty* we meane not a liberty to *sinne*, as if we might sin more freely and *safely* because of Christs death; but we meane that *liberty* which Christ hath obtained to us against the *bondage* of the Law, condemning all that do not fulfill it: And also our *freedom* from the ceremonies of *Moses Law*, and from all *human ordinances*,

dinances, so that they do not *bind* in conscience.

Perseverance signifies a constancy and continuance in faith and obedience to our end.

Apostacy is a totall and finall departure from the faith once professed.

Back sliding is a falling again into our old sinnes for a time, out of which we recover through Gods grace, being renewed againe by repentance.

By *Spirituell Disertions* we meane that trouble of minde, which ariseth from losse of assurance, and feeling of Gods favour; occasioned usually by our back sliding into some sinne and great carelesse and unevennesse in our walking with God.

By *Temptations* we meane sometimes allurements to sin, and sometimes the exercise of our faith, wherein Sathan labour eth to question our Son ship and interest in Christ: This kind of Temptation is usually called *distresse* of minde.

Dispaire is finally to doubt of Gods favour and mercy, refusing to rest on it.

Presumption is a conceit that we are in good case when we have no solid grounds to think so; it is also a venturing to pra-

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Use this or that without warrant of Gods word.

Assurance is the well grounded peace of conscience awakened and enlightened, and quieted upon good grounds that his sins be forgiven in Christ Jesus.

When we pray that God would *Sanctifie* any of his *dealings* to us (as crosses, afflictions, preferments, deliverances, or any other outward mercy) we pray that God would give grace with outward mercies, holy wilddome, and *gracious hearts* to make right use of them, that in all things we may be brought *nearer* to God in the exercise of faith, humility, thankfulness and better obedience for time to come.

Laus Deo.



TO THE READER.



He foregoing TREATISE
(*Christian Reader*) intituled
Principles of Faith
and good Conscience, is
so called, because it doth
containe, not only points of

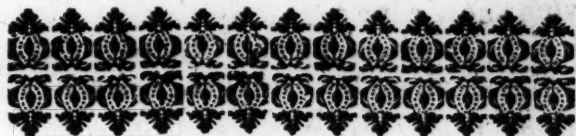
*Faith, and positive Truths touching the
chiefe Heads of Religion, but also the most
materiall points of Practicall Divinity,
(properly so called,) that is, to shew the work
of Grace in the Conversion of a sinner, and
in the hearts of them that be converted, and
how a Christian may judge of his spirituall
estate to Godward. * I have had some * As in
thoughts of publishing a just Treatise touch- cap. 4. 5.
in the state of Nature, and of Grace, the 8. 13. 14.
Translation of a sinner from the state of Na- 18. 66.
ture to the state of Grace, from death to life,
together with the Causes, Order, and effects
thereof; And this may be done, if God be*

pleased to give me Life, Liberty, and Peace
to the Church. In the mean time, Accept,
and make use of this short Discourse inten-
ded for the good of the Ignorant, and the
comfort of weake Christians, [The markes
of Gods Children.] Blessed are the Pure
in heart—Blessed is the man, in whose spirit
there is no Guile, so saith the spirit, Psal. 32.
2. and Mat. 5. 8.



Markes





Marks of Gods Children

Drawn out of
Gods Word.

Of saving knowledge.

2. **W**Hat is the first Marke of a Child of God?

1. Saving knowledge is a marke whereby Gods Children may be known. *Mark* from all others, *Iohn. 17. 3.* This is life eternal to know thee the only true God, and whom thou hast sent Jesus Christ.

2. What be the *properties* of saving knowledge?

A. They be foure. 1. Saving know- *The tri-* ledge makes us to see our owne Ignorances, *all of i* and strayings, *Prov. 9. 10, 12. Eph. 3. 8, 13, Rom. 7. 9. Psal. 119. 130. Prov. 20. 27.*

Q. What is the second property of saving knowledge?

A. It makes a man ashamed to do evil, and vile in his own eyes, *Eph. 5. 8. 12. 1 Thes. 5. 5. 6. 7, 8, 9. Rom. 6. 21. Jer. 31. 19.*

Q. Whats the third property of saving knowledge?

A. It is a guiding light, especially in those things that belong to our own Peace and duty, *Psal. 119. 105. Rom. 2. 20, 21. Mat. 7. 5.*

Q. What's the fourth signe of saving knowledge?

A. It is not an idle, but a working knowledge, making a man abstaine from evill, and exercise himselfe in that which is good, *2 Pet. 2. 20. Jer. 22. 16. Psal. 119. 104. Job 28. 28. Hos 8. 1, 2.*

Use.

Then it seemes that they which know much, and yet are not bettered by their knowledge in Holinesse & Christian life; Also they that by their knowledge can guide others, and yet do not take to heart the thing that belong to their own peace & duty, their knowledge is but vaine: *Rom. 2. 20, 21. Rom. 1. 18. 2 Tim. 3. 5.* Lastly all such persons as be in darknesse and perceive it not; All such are blind, and miserable,

serable, and wretched, and naked, and think that they have *need of Nothing* when as indeed they have nothing of Grace or Heaven; All such people are *without knowledge*, and therefore *without God* in the world: *Rev. 3. 17. Gal. 6. 3. Ier. 6. 15.*

2. What's a second marke of Gods 2. *Mark's* children?

A. All Gods children are *taught of God*? *Joh. 6. 45. Esa. 54. 13.*

2. How doe you know your selfe taught of God?

A. 1. Because I am made to know *The triu* things ^a *above* my Nature and to ^b *of it.* love and imbrace things which be *contra-* ry to my Nature ^a *Mat. 13. 11. 1 Cor. 13. 21. with 1 Cor. 2. 12. Eph. 1. 17, 18. b Mar. 8. 34. 35. Luk. 14. 26, 27.*

2. How secondly do you know it?

A. Because I have a *new judgment* of men and things, I can look upon sinne and duty, with *such eyes* as Christ beholds them with, that is, I looke upon sinne, as upon a *Toad* or *Serpent* to avoid it; And upon duty with a loving eye, *Ezek. 11. 19. Heb. 8. 10, 11.*

Then it followeth, that they who *Use* know no more then *Nature* can *tesch* them,

them, and will believe no more then Reason can comprehend: Also all such persons as doe erre in their hearts, and say within themselves, I desire not to know my sin, or duty, I love not to obey, *Heb. 3. 10.* Such as *Hate* to be reformed. *Pf. 50. 17.* And love darkness rather then light, *Joh. 3. 19.* Such as have not Gods Law written in their hearts, *Heb. 8. 10. Jer. 32. 40.* They that are pleased with sin, and displeased with duty; All such persons are not as yet Taught of God, *1 Joh. 5. 3.*

Of the Love of God.

Q. Whats a third make of Gods child.

3. Mark.

A. All Gods children do love God with all their hearts; if any man love God, the same is loved and approved of God, *1 Cor. 8. 3. Mat. 22. 37.*

Q. How do you know that you love God withall your heart?

The tri
of it.

A. By foure things. 1. When the heart is not divided between Two, he hath not Two to please: God hath the whole soule. *Esay 8. 12, 13. Luk. 16. 13. Num. 14. 24.*

Q. How secondly may it be known that you love God with all your heart?

A. When

A. When I love God *above* all men, & all things: All men and all things must be loved in God, and for God, but nothing *against* God, nor *above* God, *Mat.* 10.37.

1 Sam. 2.29. *Num.* 24.11. *Exod.* 32.32.

Q. How thirdly may it be known?

A. When I *strive* to Honour and serve Him to the very *utmost* and best I can, and not as *little* as we can, *1 Chron.* 13.8. *1 Chro.* 29.17. *Act.* 20.24. *2 Kings* 23.25. *Mar.* 12.42.43.44.

Q. How Fourthly may this be known?

A. This is the *Love* of God, that we keep his Commandment, and his Commandments are not *grievous* unto us. *1 Ioh.* 5.3. *Ioh.* 14.15, 21. *Ioh.* 2.4, 5.

Then it followes, that they doe not love God with *all their hearts*, whose hearts are *divided between* God & Men, between God and profit, between God and credit, or any other earthly thing; Much lesse do they love God aright, who *set up* the love of men, the love of themselves, the love of riches, Honour; &c. *above* the love of God, *above* the will of God, *above* the Glory of God, or *above* the Commandments of God. Lastly they do not love God aright, who serve him as *little* as they can

Use

can, something they will doe, *just so much* as they think will serve the turne, but their hearts are not lifted up in Gods service, 2Chron.17.6. They do not stirre up themselves, nor *lay on their Talents* to the honour of God: whereas we must be zealous for Gods cause against sinne and wickednesse, zealous for Gods Truth against error *1ade v.3.* Earnestly contend for the faith against Sects and Heresies whatsoever.

A Christian must love God for *Himselfe*, for those excellencies and perfecti-
ons of Goodnesse, Mercy, Grace, Holiness,
Truth, &c. that be in God: We must not
love God only for his *gifts*, or for our *pro-
fits* sake; But as a child loves his Father
though he be but *poore*, and as a man loves
his Wife, *better* then her Portion, so must
we love God. Ps.119.57. Psal.46,7. Psal.
73.25. There is none in Heaven or Earth
that I desire in comparison of thee.

Of Zeale for God.

Q. Shew a fourth mark of Gods child?

A. Mark. A. Gods child is zealous for God, for
his Truth, and Glory. Because thou art
neither

neither hot, nor cold, I will spew thee out of my mouth; *Be zealous* therefore and repent, *Rev.* 3. 10, 16. *2 Cor.* 7. 11. *Act.* 17. 16. *2 Pet.* 2. 8.

Q. You have said that they that love God, must be *zealous* for God; Tell me what be the properties of true zeale?

A. They be three. 1. True zeale must be exercised alwaies in a good matter, and without respect to the eye of man, *Gal.* 4. 18. *1 Kings* 9. 10. *Jude* v. 3. *Luk.* 13. 15. *The tri*

Q. What secondly, is the property of true zeale?

A. True zeale burnes inward, our own sins and corruptions first and most, *Mat.* 7. 4.

Q. Whats the third property of true zeale?

A. True zeale is accompanied with meeknesse, justice, mercy: and many other graces, *Jam.* 3. 16. *Luk.* 9. 54, 55. *Luk.* 13. 15. *Use.*

Then it followes, that all such persons as in their zeale do forget to shew mercy, justice and Truth, as *Saul* did *2 Sam.* 21. 2. and as *Paul* did *Act.* 26. 9, 11. And they which can be earnest against other mens sins, and favourable towards their own; as *Rom.* 2. 1, 22. And lastly they that be earnest and zealous in a Trifle, or in a groundlesse

groundlesse cause, as the false teachers at Galatia were, *Gal. 4. 17.* Such zeale does not commend them unto God?

Of love to a Christian for Gods sake.

5. Mark.

Q. What is a fift Marke of Gods children?

A. By this shall all men know that yee are my *Disciples*, if you have *love* one to another, *John 13. 35. 1 Joh. 3. 14. 1 John 5. 1.*

Q. How may it appeare that you love a Christian *because* he is borne of God, or *because* he is a Disciple?

A. By foure signes. I. By this we know that we love the Children of God, when we love God, and keep his Commandements, *1 Iohn 5. 2.* That is, we love Gods children because we love God first: Our love to them must proceed from our loving of God, seeing we love them for Gods sake.

The tri-
all.

Q. How Secondly may Christian love be discerned?

A. When you love a Disciple, in the Name of a Disciple, and a righteous man, in the Name of a righteous man, that is, because they belong to God, and because of the Image of God in them, *Mat. 10. 41, 42. 2 John v. 1, 2.*

Q. How

Q. How thirdly is Christian love evidenced?

A. When you love a Christian *more* for the Image of God in him, then for Kindreds, or profits sake. Among your children, or Neighbours, or Friends and acquaintance, you will love them *best* and most, in whom you percieve the *Grace* of God to shine, *Gal. 6. 10.*

Q. How Fourthly.

A. If you have true love, you will do *righteous* things to your Brother; But he that *doth* not *righteousnesse*, is not of God, neither he that loveth not his brethren. *1 Ioh. 3. 10, 18.*

Then it followeth, that they which doe *Use* injury, & that to their Brethren *1 Cor. 6. 8.)* And they that doe *like* their Children, or Neighbours, or Servants, or acquaintance, *the worse* for their *goodness* sake, And lastly they that are *Partiall* in their love, & will embrace *only* such of the Godly, as be of their own side and opinion, but can scorn and abuse others every jot as Godly, if they differ from them; then, I say, it appears, they do not love them in the *Name* of a Disciple, nor in the Name of a righteous man; But they love themselves, their
own

own ends and *Fancies* in them, and not Christ in them, nor the Image of God in them. We must love *where* God loveth, God loves all his Children of what side soever they be, though not their *sins* and *Failing*, & so must we doe *Lu* 9.49,50. *Rom* 14.3,6. *Mar* 9.38,39. The weak and the strong Christian, they were both of them true fearers of God: Wicked men that are yet in the flesh, they hate and dislike *Godlinesse* where ever they see it, and he that is borne after the spirit; loveth *godlinesse* where ever he sees it.

*Of Hungring and Thirsting after Christ
and his Grace.*

Q. Shew a sixth marke of a child of God?

A. They are blessed that hunger and thirst after Christ, and after the graces of his spirit, *Mat* 5 6. *Es* 55.1. *Rev* 22. 17.

Q. What be the signes whereby *spirituall* desires after Christ may be discerned from *naturall* desires?

A. They be foure. 1. If your soules do indeed

indeed hunger and thirst after Christ, and his righteousness, then you will desire him for *spirituall ends and uses*; as for Reconciliation with God, for sanctification, for spirituall Healing and cleansing of your soules; as your spirituall Physician: *Mat. 9. 12. Mark. 1. 10. Lu. 18. 41. Ps. 51. 1, 2, 9, 10.* Carnall people can desire *mercy*, but not *Grace*: they desire *Happinesse*, but care not for *Holinesse*; they can desire Christ as a Priest to *save* them, not as a King to *Rule* in them.

Q. What is a second signe of *spirituall desires* or hungering after Christ?

A. If you do indeed thirst after Christ, you will be *restlesse* and *unsatisfied* till you find him: Nothing but Christ can content the spirituall *apperize* and desires of the soule: Nothing but Christ can *still* the crie, and *quies* the call of conscience. Give a hungering soule Gold, or preferment, or Pleasures, &c. These things cannot satisfy a spirituall desire: the soule must have Christ, or nothing: *spirituall desires* are *restlesse* desires, till they can enjoy the things they want, *Ps. 143. 6. Can. 5. 4. 8. Ps. 42. 1, 2.*

Q. What is a third signe of spirituall desire after Christ?

V

A. Spirituall

A. Spirituall hunger and thirst is a *conquering* desire, it makes the soule to prize Jesus Christ upon any termes: the thirsty soule must have Christ, *what ere it cost*: As the Egyptians said to *Ioseph*, Buy us and our land for Bread (*Gen. 47. 19.*) and we will be servants unto *Pharaoh*: so to the hungry soule, every bitter thing is sweet; Christ is welcome upon any terms, *Mat. 16. 25. Mat. 13. 44, 46. Mat. 19. 21, 22:*

Q. Whats a Fourth signe of spirituall desire after Christ?

A. Spirituall hunger and thirst is a *labouring* desire; the Hungry soule will take any paines for the bread and water of life. It doth not rest in *wishing*, but it will strive and seek, and knock: True desire puts forth it selfe in *endeavourings*, *Can. 3. 1, 2, 3, 4. Psal. 63. 1, 2.* Spirituall desires are not lazy, cold, hartlesse wishes.

Then if you take little Paines to get Grace, and the assurance of Christ love, or if you prize any thing more then Christ and his Grace and favour, or if your minds be *quietted* without Christ, and cured by false Remedies, as by worldly Counsels, worldly Pleasures, or by forgetting your sins, &c. Lastly if you desire
Christ

Christ for naturall ends, as for mercy, & not also for Grace and Holy Communion with him, then I say you did never truly Hunger and Thirst after Christ, and his righteousness: you have had perhaps some light, vanishing wishes for Heaven, but never any sound, and settled desires. *Ln. 14. 15, 18. Mat. 19. 21, 22.*

Of Christ in us.

2. What is a Seaventh Mark of one that is the Child of God?

A. If any one be Christs, then *Christ is in you*, and abideth in you, *Rom. 8. 9. 10. 2 Cor. 13. 5. Eph. 3. 17.*

Q. How will you know that Christ is in you?

A. Two manner of waies. 1. If Christ be in you, you will be fashioned like unto Christ, you will be *Holy members* of that holy Head, and *living members* of that living Head, *Rom. 8. 10.* If Christ be in you the body of sin is dead, and the spirit is life because of righteousness; you cannot be *dead members* of a living head: nor *unholy members* of an holy head: A true Christian is the very *Picture* of Christ,

The triall.

Christ is fashioned in him, *Gal. 4. 19. Eph. 4. 22, 24. Job. 2. 6.*

Q. Say the same in other words?

A. If any man be in Christ, he is a new Creature, *2 Cor. 5. 17.*

Q. How secondly, will you know whether Christ be in you or not?

A. Hereby we know that he abideth in us, by the *spirit* of which he hath given us. *1 John 3. 24.*

Use.

Then it followes, that if any man have not the spirit of Christ, he is none of his. *Rom. 8. 9.* Also if you be not like unto Christ if you walk contrary unto him, and his example in the Family, Church, or state, it is because Christ is not in you of a Truth: for he that saith, He abideth in him, ought *himselfe* also to walke, even as Christ walked, *1 John 2. 6. 1 Pet. 1. 15. Phil 3. 18.*

Of the spirit of Christ in us.

3. Mark. Q. Shew an Eight mark of a child of God?

A. Because you are sons, God hath given the *spirit* of his son into your hearts, whereby ye cry Abba, Father, *Gal 4. 6. Rom. 8. 9, 11.*

Q. But

Q. But how will you know that you have the spirit of Christ in you?

A. Three waies. 1. Because it is unto me a spirit of illumination: It begets in me spirituall senses, and understanding by which I know him that is True: it enableth me to discern things that differ: As the Eare trieth words; and the Mouth tasteth meate, *Iob. 12. 11.* So doth the spirit of Christ give us a discerning taste, a discerning heart, and eare: It makes us able to discern light from darknes, Sweet from sorrow; It makes us to Relish & savour the things that be of God, *Iohn 10. 4, 5, 27.* with *Ioh. 14. 17. 1 Ioh. 2. 19, 20, 26, 27. 1 Cor. 2. 14.* The tri-
all.

Q. How secondly will you know it?

A. Because it is unto me a spirit of Sanctification; for the spirit of Adoption, whereby we call God Father, is alwaies in us, and to us a spirit of sanctification, It is a spirit of Burning to consume Lusts, and a spirit of Quickning to newnesse of life. *1 Cor. 6. 11 Gal. 5. 24. Rom. 8. 10, 13.*

Q. How, thirdly, will you know it?

A. By the Fruits of the spirit, which are these, Love, Joy, Peace, Long suffering, Gentlenesse, goodnesse, Faithfulnesse, Meeknesse, Temperance, &c. *Gal. 5. 22, 23. Eph. 59.* Then

Then it followes, that all such persons as *walk* in the flesh, and shew forth the fruits of it, which are these, Adultery, fornication, uncleannesse, lasciviousnesse, Idolatry, witchcraft, hatred, variance, emulation, Wrath, seditions, heresies, envyings, murders, drunkennesse, revilings, &c. Also all such persons as have not received the spirit of Christ to *enlighten* their Minds, make them *wise to discern* precious from vile---And to *purify* their hearts and lives: All such persons as doe not shew forth the fruits of the spirit in their conversation: they are all of them without Christ because they be void of his spirit, and the fruits thereof.

Of Christ Ruling in us.

Q. Shew a Ninth marke of one that is the child of God?

A. All that have Christ for their *Saviour*, must take him also for their Lord and King to rule in their hearts: Christ is the King of Saints, *Luk. 19. 27. Rev. 19. 3.*

Q. How do you know your selfe to be a *Subject* of Christs Kingdome?

A. 1. Every Subject of Christs Kingdome

dome is a Child of *light*, and he is carefull to walke in the light, 1*Joh.* 1.6, 7. 1*Joh.* 2. 6. Satans Kingdome is a *Kingdome of darknesse*; Christs Kingdome is a Kingdome of light.

Q. How, secondly, may it be known?

A. Every subject of Christs Kingdome, will yeeld *obedience* to the Laws, and Mind of Christ. 7*ob.* 15. 14. *Mal.* 1. 6, 8.

Q. How Thirdly may it be known?

A. I know that Christ is my King, and I his Subject, by the *Victory* I have over my own sins; I also am made a spirituall King, I dare not hold up any *spirituall weapon* against Christ, nor against his word, nor on the *behalf* of any sin whatsoever; and in whomsoever, 2 *Cor.* 10, 5. *Rom.* 6. 17, 18.

Then they that be yet under the Power of darknesse, and under the command of sin, and they that do not yeeld univerrall *obedience* and subjection to the Laws and will of Christ, all such persons do not belong to Christs Kingdome of *Grace*, and therefore shall never reigne with him in glory.

Of Being led by the Spirit of Christ.

Q. Give a tenth marke of a child of God?

O. Mar. A. As many as are led by the spirit of God, they are the sons of God, Rom. 8. 14.

Q. How will you know that you be led by the spirit of God?

The tri-
all.

A. Three waies. 1. Because I am under the command of the spirit: I will not grieve the spirit of God, but cherish it, and suffer my selfe to be guided by it; as Souldiers are by their Captain, and Commanders, who say to one, do this and he doth it, to another do that, and he does it, so is the Christian under the Conduct and command of the spirit to follow it, even against Nature, and Carnall reason: as for example, to love ones enemy, to pray for them that disspightfully use us, to blesse them that curse us, &c. Eph. 4. 30. Rom. 8. 13.

Q. How secondly will you know it?

A. Because the Considerations and Motives which sway my judgment and choyce in any businesse, are spirituall: As (If I were to give my voice in the election of a Minister) if I cast about how I may pleasure a friend or kinsman, or what I shall gee or lose by this or that way, then it is cleer, you are led by a carnall spirit because the considerations which sway, and prevaile

prevaile with me are meerly polytick and worldly: But if you consider you is most likely to win soules to God, to advance his Truth and Gospell, &c. then are you in that businesse led by the spirit, because the considerations moving you, are spirituall. When there is a conflict between Nature & Grace, the spirit of God will sway you for gracions purposes against the pleadings of flesh and blood, Gal. 1. 16. Eph. 4. 16. Heb. 11. 24, 25.

Q. How thirdly will you know it?

A. Because I am led by a True * light, & a straight rule, Gods spirit does never lead one blindly, nor by a false Rule. Gods spirit is not like to an *Ignis fatuus*, to lead into by-paths of error and mischief, Gods spirit it guides us in the path of Gods Word, Gods spirit and Gods word are ever joyned together, Es. 29. 18. Psal. 25. 5, 9. Psal. 27. 11. Ps. 119. 35. Job. 16. 13. Es. 59. 21. Pr. 1. 23.

* Gods spirit does not lead us blindfold, but it shewes us and leads us in the waies of God.

Then they that wander in by-paths of error, and in the broad paths of destruction & unhapinesse. (following the waies of unrighteousnesse, Pride, Covetousnesse, Envy, Murther, Lying, Covenant-breakers, perjured persons, without naturall affection,

affection, implacable, unmercifull, murderers of Fathers, Lawlesse, disobedient, &c.) and yet say that they are led by the spirit of God, This is the spirit of your Father the divell, and not the spirit of God; 1 Tim. 1. 9, 10. Rom. 1. 30, 31. 2 Tim. 3. 2, 3, 4. Joh. 8. 44.

Also they that are swayed by worldly considerations, by selfe-ends and interests, they that walke by cruiked rules, and dark lights, and are not afraid to quench the spirit of God, and to check good motions of the spirit, to follow their own Imaginations, &c. Such persons are not led by the spirit, of God, they are not under the command and conduct of the holy spirit.

Of the spirit of Truth and Error.

Q. Shew an eleventh marke of Gods children?

A. Gods children are led by his spirit into all saving Truth, so that they cannot damnably erre, or be deceived, Joh. 16. 18. 19. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Q. How shall we know the spirit of Truth from the spirit of error?

A. By

A. By three things. 1. He that is of *The* *triall* God *Hear*eth us; He that is not of God, beareth us not, *hereby know* we the spirit of Truth, and the spirit of error. 1 *Joh.* 4. 6. with *Iohn* 8. 47. He that is of God, heareth Gods words delivered by the mouth of his Ambassadors; hence it is cleare, that it is a *false* spirit, that saies, *ye need not heare us*, for my sheep heare my voice, speaking in my servants to the end of the world. *Ioh.* 10. 27. with *Luk.* 10. 16. He that despiseth you, despiseth me. The Spirit of God never perswades any man to forsake the publick ordinances, *Mat.* 10. 41. but to receive & honour a Prophet in the name of a Proph^t, 1 *Thes.* 5. 12, 13.

2. How Secondly, may the spirit of error, or a false Prophet be known?

A. You shall know them by their *fruits*, that is by the *Fruit* of their doctrine, for if their doctrines tend to *loosnesse*, or *Liber*tinisme, or to withdraw from duty, or to overthrow what God hath established, and to *dissolve* the *Bonds* of Order, Peace, Unity, Obedience to Lawfull Superiours, or to the overthrowing of the *Common* Rules of Right and Wrong which are established by Scripture and wholesome
Laws,

Lawes, for certain such teachers are not of Gods the reason is, because Gods spirit does never crosse it selfe, we must *believe no spirit against the voyce of the publicke spirit*, which speaketh in the Scriptures. 2 Pet. 1. 21. Mat. 7. 15, 16.

Q How thirdly, may the spirit of Error be discerned?

A. If their Doctrines and Teaching doe agree with the forme of sound words, and with the Principles of the Christian faith once delivered to the Saints (as with the Articles of the Creed, the Confessions of Faith of other reformed Churches, & the purest Ages) then is to be suspected for its Novelty and singularity, yea to be rejected as false; because *Truth will still Agree with Truth*, and Light with Light. But whatsoever is *contrary to light*, is darkness, 2 Tim. 1. 13. with 1 Tim. 6. 3, 4. 2 Ioh. v. 10. 2 Cor. 11. 4. Gal. 1. 8. Iude v. 3. 1 Cor. 14. 32, 36, 37. Came the word of God from you? or to you only?

Vse.

Then they that hold strange opinions, and teach other doctrines, and consent not to wholesome words, or if the *fruite* of that Doctrine and Teaching be bitter, tending to Licentiousness, Rebellion, and Confusion,

tion, if any Man shall turne you away from hearing the faithfull Ministers of Jesus Christ, this is from the spirit of Error, this savours not of the spirit of God.

Of Mortification, or Crucifying the Lusts of the Flesh.

2. Give a twelveth marke of one that is a Child of God?

12 Mar.

A) They that are Christs have *Crucified the flesh* with the Affections and Lusts Gal. 5. 24.

2. How know you that your Lusts are crucified?

A. By three things. 1. If sin be crucified in you, then your corruptions will be a burthen to you, and you will gladly be rid of them. As when the Foot or any other member of the Body is dead and Gangrened, we are willing to have them cut off, though as long as they were sound and alive, we did cherish them: so though formerly you did cherish your Lusts, yet when they are mortified, and crucified, you will cut them off, and cast them from you, yea though it be a right hand, or eye Mar. 25. 29. 30. Ro. 7. 34. Gal. 5. 17.

The triall.

2. How

Q. How, Secondly, may this be known?

A. If your lusts be mortified, then you will *take part* with the word of God *against* your selves, *against* your *dearest* sins, you can welcome a reproofe, even when it *cuts* to the quick, and meets with your inmost corruptions, *Psal.* 141. 5. *2 Sam.* 12. 13. *1 Sam.* 3. 13. 18.

Q. How; Thirdly, may this be known?

A. If sin be dead, and the Flesh crucified, then you will not *minde* the things of the flesh, nor *obey* it in the *lustings* and motions of it. *Rom.* 8. 5. *Rom.* 6. 12, 13, 22. *Rom.* 13. 14.

Use.

Then they which give way to the flesh, and obey the Lustings of it, and do make *provision* for the flesh to fulfill the lustings of it; Also such persons as are *unwilling* to part with their *deere* sins, yea *free* at the word that reproves them and *fall out* with the *Minister* of God, instead of *falling out* with their own sins. All such persons have not as yet crucified the flesh with its affections.

Of Obedience and Sanctification.

Q. Shew a thirteenth marke of Gods Children?

A. Sound

A. Sound, and sincere obedience is a 13. Marke whereby Gods people may be known from all others, Rom. 6. 16, 17, 1. Job. 3, 9. 1 Pet. 1. 2. Ps. 15. 2. 1 Chron. 26. 17.

Q. What be the signes and properties of a sincere and upright Christian?

A. They be Five. 1. It is a signe of an upright heart, when I make conscience of secret sins, & secret duties, Mat. 23. 25, 26, 27, 28. Ps. 18. 21, 22, 23.

Q. What is a second signe of an upright heart? The tri-
all.

A. When I strive against Hypocrisy, I would not be an Hypocrite, Job. 34. 32. Ps. 139. 23, 24.

Q. What's a third signe of sincere obedience.

A. When our obedience is *Univerſall*, and *Regulated*, making *greatest Conscience* of the greatest & waightiest matters of the Law and will of God: We must not stick at lesse matters, and swallow greater. Mat. 23. 23. Ps. 119. 6, 104. Mat. 5. 20.

Q. Whats a fourth signe of an upright heart in point of obedience?

A. The sincere heart will strive to doe all things, *not as pleasing men but God*, which trieth the heart: The servant of Christ

Christ must not be a *Man pleaser*. 2Thes. 2.4. Ga. 1.10. Ioh. 8.29.

Q. Yea but who is a man-pleaser?

A. 1. If ye *conferre* with flesh and blond, & *consult* with selfe ends and interest, when your duty lies before you, *whether you were best to do it or not*, then you are not upright before God: A sound Christian must be *through* for God, still *approving* our selves to God through good and ill report, through Plenty and want, through honour and dishonour, &c. 2Cor. 6.4, 8. Gal. 1.6.

2. What, Secondly, is a signe of an hypocriticall *Man-pleaser*.

A. If you feare *more* to offend a Man then to offend God; it is because the heart is not upright before God, Es. 15.7, 12, 13. Job. 32, 21, 22. Luk. 12. 1, 2, 4, 6.

Q. What is a Fifth and last signe of an upright heart?

A. If you will be sincere, you must not seek your *own* glory, but the glory of him that sent you, and *employes* you, Job. 3.2. 30. John 7.18. He that seeketh his glory that sent him, the same is True.

Vse.

Then they that seek their own glory, and the Pleasing of Men, they that *so order*

chil
Q. A
as h
Ezra
1.12
John
and

and alter their opinions, and Principles, as may exalt themselves, and humour times, and serve Turnes---Also they that strain at a Gnat and swallow a Camell, that is, stick at a circumstance or Ceremony, & swallow greater matters of the Law, [To busy ones selfe; and strive to be expert and cunning in those truths which concerne ceremony and matter of Church discipline, and yet neglect matters of Faith, Repentance, Mortification, and new Obedience, is a shrewd signe of hypocrisie.] Lastly, they that can take liberty to secret sins, and study to hide their sins, regarding more the eye of man, then the eye of God, such people are not found in their obedience.

*Of Sanctification, How it differs from
civill Honesty.*

Q. Shew a fourteenth marke of Gods children?

Q. A. All Gods elect are given to Christ as his peculiar ones to be Redeemed, Sanctified, and fitted for Glory. *Joh. 17. 6. 8. Col. 1. 12. 13. 2 Thes. 2. 13. Heb. 12. 14. Joh. 3. 3. John 13. 8. Gal. 6. 6.*

X

Q.

Q. Wherein does *sanctification* and the true *change* of a Christian consist? wherein does it excell the *highest* pitch of the best moralized Hypocrite, and *formalist* in the World?

The tri-
all.

A. In Four things. 1. In the *Change* it self, Sanctification is not only an *accidental* outward change of the *Actions* (as of the Sow that is washed, *Pet. 2. 22.*) But it is a change of the *very frame* and disposition of the heart, the *very nature* is changed, he is made a new Creature, *Eze. 36. 25, 26.* A new heart will I give you, &c. A Swine that is washed is a swine still, and his *nature* is to wallow in the mire; But a sanctified person, of a *swine* is made a *sheep*, and he hates to wallow in the mire.

Q. Wherein secondly, doth sanctification excell *morall honesty*?

A. In the *root* or *seed* of graces: The graces of sanctification have a *root* within us, even the *spirit* of life which is in Jesus Christ, *Rom. 8. 2.* *1 Pet. 1. 23, 24.* *1 Joh. 3. 9.* His *seed* remaineth in him, and our graces are the fruits that spring up of that seed and root, *Joh. 15. 16.* But the *seeming* graces of noregenerate and *meerly* civilized people, they have no such root, but they are

are like the *Corne* upon the House top, which makes a faire shew, yet it hath neither *root, by seed, nor fruit* in the care, *Psa. 129.6,7. Luk. 8.13.*

Q. Wherein, thirdly, does *Sanctification* excell morall Honesty.

A. The true *convert* does receive the word in power, and in the Holy Ghost he gives the word a *divine power* and authority over his conscience, and over his actings: He receives the word with an *honest heart*, even with *patience* though it crosse and cast downe his contentments, and particular interests: you will not *dare* to resist any Truth that you heare, if you have *true grace* in you, *1 Thes. 1.5. Luk. 8. 15. Ps. 119.161.*

Q. Wherein, fourthly, doth *Sanctification* goe *beyond* morall Honesty?

A. In the *motives* to obedience: The sanctified person, whatsoever he does, he doth it out of *duty pressing the conscience* & out of *love* inclining the Affection. This is the true ground, and motive of sound obedience to doe a duty out of a pure Conscience of Love and faith unfained; this is acceptable in Gods sight, *1 Tim. 1. 5. Eph. 6.7. 1 John 5.2.* whereas the Hypo-

crite hath ever an eye to himselfe: Self-ends and selfe respects doe usually *keep up* the course of his duties.

Vse.

Hereof it followes, that they are not *truly* sanctified which cannot give the word a *divine* preheminance in their souls to reforme their hearts and lives. *Ezek. 33. 30, 32.* Neither are they Truly converted: that can Hate one sin and allow another, *Esa. 58. 3. Rom 2. 22.* Not they which outwardly are washed but are not inwardly changed & renewed. Nor lastly they which have some outward shews of goodnes without a seed of Grace in their hearts; seeing all the good they doe, and all the evill they forbear doe proceed from *restraining* Grace, and outward respects moving and setting them on worke, all this does not amount to *saving* Grace. Observe this for a Truth, such Christians as have no better Principles of acting and performances then morall Education can furnish them with; Also such as content themselves with a *Negative* goodnesse, as to say, I am no Papist, nor Thiefe, nor Whoremonger, &c. Also they that can stay in such duties of the first and second Table as may pre-serve

serve the credit and esteem of Moderate, well bred, civill honest men in the places where they live, yet are not equally carefull and conscionable of the duties of Piety and Religion, but remaine all this while *unacquainted* with the grounds of Faith and pure worship of God, and so the good things they doe, they doe them without knowledge and conscience of; or respect unto their *injunction* in the word of God; All such persons are as yet but *strangers* to the life of Grace: they have not as yet exceeded, what a Pharisee, or a Heathen may doe.

Of Restraining and Renewing Grace.

Q. Shew farther, for conclusion, some ^{15.} *Mar.* differences between *Restraining Grace*, and *Renewing Grace*, for all Gods children are *renewed* in the spirit of their minds, *Eph. 4. 23.*

A. 1. *Restraining grace*, if it be only *re-* *The tri-*
straining, hath painfullnesse in it, and an *all.*
inward discontent at the *Bridle* that keeps them in: Gods word is as Cords & Bonds to them, *Pf. 2. 3. Mark 6. 20. Herod feared*

John &c. But now the heart truly renewed *desireth* to be restrained. *Jeb.* 34. 32. That which I see not, Teach thou me, *Pf.* 19. 13; *Pfal.* 119. 32.

2. How Secondly, may restraining Grace be known from *Renewing* Grace?

A. Men *Meerly* restrained will stretch their liberty as farre as they can, and when *Meanes* of restraint be removed, they will grow loose and licentious: as *Joash* did when *Ichoiada* was dead, *2Kin.* 12. 2, with the *2 Cron.* 24. 17, 18.

But the heart thats *renewed* and truly sanctified, will not do all that he may, he will rather *do lesse*, he will *deny* himselfe some things which he might doe, especially if it be not *expedient* for time, and place, *1 Cor.* 10. 23. *1 Cor.* 6. 12.

2. Whats a third difference between restraining, and renewing grace?

A. Men *meerly* restrained doe abstaine from evill for feare of Wrath, or feare of Lawes, and shame in the world; or perhaps *one sin* keeps in another, as the ambitious person, will avoid Drunkenesse, because men of a debauched life are not fit for high places. So the presence of a Godly grave man does stop the mouth of a vain swearer, &c.

But

But the heart that is renewed, eschewes
 evill because it is *displeasing unto God*. He
 will oppose and resist sin, out of an inward
Principle of Grace, and hatred of sin, the
 Spirit of God in them, lusteth against the
 flesh, &c. *Gal. 5. 17.*



X 4

Generall





Generall rules of Holy life. and Conversation.

I

EVery Christian may and ought to be assured of his own Salvation, 2 *Pet.* 1. 5. 7. 2 *Cor.* 13. 5.

2.

No man can be assured thereof but by the *Word* of God working spirituall and supernaturall effects, and changes in the understanding, in the Heart and affections: By the which *change* our effectuall vocation and future salvation is witnessed and sealed to our consciences, *Gal.* 6. 7, 8, 15. 1 *John* 1. 6, 7.

3.

It is not enough for a Christian to be Baptized, to be bred up in the true Religion, to come to Church, to cry Lord, Lord, and to live civilly, unlesse thou have a *sound* Faith which *worketh* by love; unlesse thou be a New Creature: *Onward*
pro.

Profession will not serve the turne, nor
 lead thee to salvation unlesse thou finde
 inwardly those effects which the word &
 Sacraments expresse outwardly, *Rom. 2.*
25, 28. Gal. 5. 6. Jer. 9. 26.

4.

Repentance doth not stand only in an
 outward *forbearance* of sin, but there must
 be also an *inward loathing* and *hatted* offsin,
 together with a striving against the cor-
 ruptions of our hearts, there must be a
 new *frame* of heart, and soul, making us
 to doe all things. 1. By new *Principles* of
Obedience, viz. Faith and Love. 2. By
new Rules, viz. the word of God; and 3d.
 for new *Ends*, namely how God may be
 honoured, and our own finall and exter-
 nall peace procured.

5.

A Christian must look to find in him-
 selfe some *singular* thing which cannot be
 found in an Hypocrite, nor in the best
 morall Man in the World, *Mat. 5. 47.* And
 seeing there are but few that shall be sa-
 ved, we must strive to go the *narrow* path
 that lead to life, *Luk. 13. 24. Luk. 6. 33.*

6.

A singular love and affection is to be
 borne

borne towards all that feare God, & even because they feare God and have Gods Image on them, *Mat. 10. 41.*

7.

A speciall regard must be had of the Lords day, to spend the Lords day in the Lords worke, and not in worldly pleasures or profits, *Esa. 56. 6. Esa. 58. 13.*

8.

A precise conscience must be made of the *least* sin by every one that desireth to stand in the favour of God, as of lesser Oaths (by ones Faith and Troth) and also of Idle words, *Pl. 119. 6. Mat. 12. 36. Jam. 2. 10.*

9.

Sins of *Omission* are to be avoided as being more dangerous then sins of Commission: The heart is wonderfully hardened and estranged from Gods by neglect and omission of good duties.

10.

A Christian must exercise justice Truth and Fidelity towards all men, even the worst, not daring to wrong any man in the least pin, or farthing, *Luk. 16. 10. Mat. 16. 26. Ezek. 22. 13, 14. Esa. 63. 8.*

11.

A Christian must make Conscience of

doing good things in a good manner, that is with the spirit, and with the affections of the inward man, and unto spirituall ends, viz. to please God and edify his own soule.

12.

A Christian must *seperate* from the sinfull Manners, Customes, Courses, Fashions, and waies of the World: He must not fashion himselfe to the World: All familiar society with wicked men is to be avoided, *Rom. 12.2. Ef. 8.11. 12. Jer. 15. 19. Ps. 1.1. Eph. 5.7, 11. Phil. 2.15. Ps. 26.4, 5. Mat. 24.49. 2 Cor. 6.17.*

13.

A Christian must neither *feare* nor *please* man against God, he must not feare their threats, nor their reproches, nor yet prize their favours, and so forget God his maker, *Ef. 3.22. Ef. 5.1.7, 12. Luk. 1.26, 27. He. 12.4.*

14.

A Christian must live in some honest *Of Cal.* calling, and be conscionable therein, doing the duties thereof, as the work which God sers him about, And not like the Oxe or Horse, who doe their worke, but not in knowledge nor obedience to God, we must do the businesse of our callings faithfully and obediently as unto God, studying

studying to honour him, and to adorne our holy profession in that ranke and place wherein God hath set us.

15.

A Christian in his calling must exercise the *graces* of the spirit, *viz.* Patience, Justice, Equity, Mercy, Truth, Faith, and Dependance on Gods promises and providence in all his waies: our generall calling of Religion and Christianity, must be expressed in the use of our particular callings. He that is not Godly and good in his calling, is good no where:

16.

A Christian must enter upon the duties of his calling with *Prayer*, craving Gods blessing and strength, his pardon for failings, his protection in our waies. And also his grace to preserve us from those snares and Temptations unto which in our callings we are most subject, and exposed: whether it be unto Idlenesse, forwardnesse, uncheerfulnesse, discontentednesse, distrustfulnesse, covetousnesse, vaine glory, &c.

17. A Christian should labour to see all things in God, and from God, the fountain of Wildome, Power, Goodnesse, and Mercy; we must labour to see and meet

God at every turne, *Ps. 73. 13. Ps. 22. 17.*

18.

A Christian must never prosecute any earthly thing so as for perishing things to lose spirituall and eternall things, *Mat. 16. 26.*

19.

Never be thou so passionately addicted to any cause, work, or end (be it never so good) as to carry it on by *unlawfull means* and waies God is allsufficient in his own waies. And it is better to suffer any evill of affliction, then to do any evill of sin: Resolve to stick to Gods waies what ever the issue may be.

20.

Never meddle *without a warrant* or calling, nor *above thy strength*, *Ps. 131. 1.* Let it never be said to thee in reproach, who art thou? Who gave thee this Authority, or who required this at thy hand?

21.

Doe the most necessary duties of thy calling first and most.

22.

Never lock up thy comfort in the Creature, but let God be thy portion and thy exceeding greate reward. (Use the World, as if thou usedst it not.)

23.

23.

A Christians recreations must be. 1. Harmlesse and without offence to others, and without scrupulosity to our own consciences. 2. They must not master us nor overrule our affections, but our recreations must be such as we can use for refreshments without losse of the graces, of Patience, Charity, justice, Truth, &c. & without wasting of our pretious time, & Estates. We must not exchange better things for sports.

24.

God hath given us all things plentifully to enjoy, yet with moderation; a Christian must never eat nor drink to make the head heavy, nor the heart heavy.

25.

A Christian must not be ashamed of God and Godlinesse here before men; Grace is a Christian crown.

26.

*A Christian must prepare to meet with crosses and reproaches in the World for a good conscience sake, and yet not be discouraged thereby, *Eccl. 8. 18. Gal. 4. 29. Ps. 14. 10. Psal. 38. 20. Prov. 29. 27. Act. 28. 22.**

27.

27.

A Christian can never be sound in Religion that doth not prize and highly esteem the Publick Ordinances, and Ministers of God: We must delight to meet God in his Ordinances, and we must give up our hearts to be ruled and directed by them.



FINIS.

